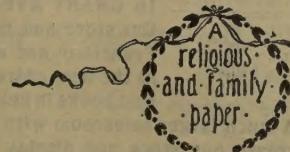


THE PACIFIC



Moore & Geo. Edwards
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Volume L.

SAN FRANCISCO, FEBRUARY 21, 1901.

Number 8.

At Sea.

“I WATCHED the white sails as they spread
Their wings, like birds set free;
And some o'er distant waves will glide;
Some in the wished-for haven abide,
And some—be lost at sea.

“And thus, upon life's changeful main,
While Hope sang merrily,
Full many a barque from off the strand
We launched with eager heart and hand,
Nor dreamt of loss at sea.

“But were their treacherous rocks and shoals—
All, all unknown to thee?
It matters not—the heart doth know
That cruel storm hath sunken low
The venture out at sea.

“Mayhap it was no costly freight,
Tho' rich to you or me;
And memory, as the days go by,
Still counteth o'er with tearful eye
Her treasures lost at sea.

“Ah, well, there is a haven sweet
Where shipwreck cannot be;
Sad hearts, who sit in patient pain,
There shall ye gather back again
Much that was lost at sea.”

—Lucy Fleming.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, February 21, 1901

Light Left Behind.

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

"So when a great man dies,
For years beyond our ken
The light he leaves behind him
Lies upon the path of men."

•••

George Washington.

In the lives of its great men this nation has a precious heritage. To none of those who have helped to bequeath to us that which we enjoy today is the nation more indebted than to George Washington. Many are the lessons that may be derived from his life. Throughout it was one of service—service for individuals and for the nation. It was this life of service that has given him a name first among the names of his countrymen. When, at the close of the Revolution, friends came to him and proposed that a monarchy be set up here in America with him as its head, the thought that any one should so misjudge him as to his motives in the war brought tears to his eyes, and the proposition was spurned in such a manner as never to allow of its renewal.

There is a picture of a scene at Valley Forge at the time when the American army was undergoing the hardships of that long, cold winter. Thousands of the men were barefooted in the snow at Christmas time, and all were thinly clad. At times there was nothing for the soldiers to eat but rotten, salted herring, and during Christmas week, while they were busy constructing log huts for the winter's camp, they lay down at night on the cold, wet earth, or sat shivering in tattered blankets around the open fires, longing for the coming of day. Sentinels, it has been said, walking in the snow on the outposts, would take off their caps now and then and stand in them for a moment to keep their feet from freezing. Washington would not, during that week of preparation, while the men were suffering such exposure and hardship, go to a house that had been tendered him, but remained the while in his tent, thus sharing somewhat the hardships of his men. One day, after dining on potatoes and hickory nuts, he said to a sentinel who was pacing up and down in front of his headquarters in the bitter cold, "My good man, have you had anything to eat?"

"No, sir," was the reply. "Give me your gun, then, and go inside and get some breakfast," said the General, and he is pictured as walking gravely up and down as guard over his own house, while the soldier is to be seen through the window enjoying the best the house could provide.

It was at Valley Forge, during the depression of that gloomy winter when the fortunes of his country were at low ebb, that, so runs the story, Washington was overheard one day in the woods in earnest prayer on behalf of the cause for which they were battling. We are told by a writer in the Review of Reviews that we must give up "the dear tradition that Washington was heard or overheard praying in the Valley Forge thicket," that "there is no warrant for it." But despite this dictum we shall go on believing it. It is just what one would expect from such a man as Washington at a time so critical. He was a profound believer in Divine Providence. Edward Everett, one of his biographers, writes that he is believed habitually to have begun the day with the reading of the Scriptures and prayer in his closet. In his address to Congress when resigning as Comander-in-Chief, he said: "I consider it an indispensable duty to close this by commanding the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to his holy keeping." And in his first address as President, referring to the victory God had enabled the colonies to win, he said: "Do we imagine that in days of peace we no longer need his assistance? I have lived a long time, and the longer I live the more convincing proofs I see of thus truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

Yes, we shall continue to believe that Wahington prayed in the thicket at Valley Forge, and that the old farmer, Isaac Potts, overheard him; that he was profoundly moved, and, with the conviction that the cause led by such a man must be right and must succeed, turned from his Toryism to be a devoted adherent of the American cause.

Tomorrow the nation will remember George Washington, that day being the anniversary of his birth. He will be remembered thus as long as the American Republic shall exist. And so, forever and forever, will his life shed light along the path of men.

Marcus Whitman's Service to the Republic.

Mention was made in *The Pacific* several weeks ago of the effort on the part of Professor Bourne of Yale University to take from Marcus Whitman the honor of having saved the Oregon country to the Republic. Professor Bourne endeavored to show that Whitman's purpose in going East in 1842 was to persuade the American Board to reverse the decision to discontinue the station at Wailatpu; that Oregon was in no danger of being lost to the United States; that it cannot be shown that Whitman influenced the policy of the Government in any way; and that the familiar story of how he saved Oregon was invented by H. H. Spaulding and first published in 1865.

Like many other young professors in our universities and colleges, Professor Bourne seems to have a mania for original investigation. His gun is loaded for legends, and in his wanderings in the bush and far from the beaten tracks he overlooks much that is familiar to even the average man. The comments in the newspapers of the country, on the part of persons acquainted with the facts in the Whitman matter, are interesting reading, and they must have given the critical professor evidence that he had stirred up quite a hornet's nest. *The Interior*, one of the leading Presbyterian papers, says: "It is difficult to understand such a freakish performance as this, as having any other motive than a desire for sensationalism and notoriety; unless there be some personal or polemic or partisan animosity to subserve. Whatever it was, it ends Professor Bourne's title, if he had any, to the attention of the students of American history." After showing the chain of historic authority tracing the work of Whitman in saving the Oregon country to the United States to be perfect and unbreakable, *The Interior* concludes: "There is only one proper thing for Professor Bourne to do, and that is to make an open apology for this bad break of his and withdraw it. That is not pleasant, it is true; but it will be pleasanter, better, and more creditable to him than to persist." *The Advance* reviews the article by Professor Bourne and the evidence in support of the part Whitman had in the work that kept that northwest country for the United States, and suggests to the professor that if he wishes to hunt for and to find legends he take some other trail than the Oregon trail of Marcus Whitman. The Congregationalist says: "If Professor Bourne had been content to show that Whitman's share in saving Oregon has been somewhat exaggerated, he might have carried conviction, for that may be true. But to claim, as he does, that Whitman had neither political influence nor even political purpose, and only an incidental and uninfluential relation to the emigration of 1843 and its results, is to misjudge the testimony."

Among the prominent secular papers taking issue with the Yale professor is the *Chicago Inter-Ocean*. For several days after the publication of his article in the January number of the *American Historical Review*, the *Inter-Ocean* contained editorials in defence of the long-ac-

cepted story of Whitman's heroic service. Among other things the *Inter-Ocean* said: "The truth is that we have better testimony than that of Professor Bourne, covering every part of Whitman's ride to Washington. We have the testimony of Lovejoy until Whitman reached Fort Bent; then the testimony of Colonel Bent, a patriotic soldier, who regarded Whitman's mission as of such importance that he held a company of troops in camp two days to escort Whitman. At St. Louis we have Barrows—a better authority than any man or woman called to give testimony by Professor Bourne—testifying that Whitman's talk was almost entirely about saving Oregon. At Cincinnati we have the reliable testimony of Dr. Weeks, and again at Utica that of Dr. Parker to the same effect."

Whitman's Purpose in Going East.

Inasmuch as Whitman's memory is cherished on this coast and because of what he is supposed to have done, his name is perpetuated in Whitman College, an educational institution destined to have a large part in shaping the life of that great northwest country, some setting forth in *The Pacific* of the evidence in favor of the story pronounced a legend seems to be demanded.

What was the purpose of Dr. Whitman in going East? Professor Bourne contends that there was at that time no call to save the Oregon country; that Oregon was in no danger. England realized its value; the press and public men in the United States did not realize it.

It was just at this juncture that a great journalist of the country, George D. Prentiss of Louisville, said in the columns of his paper: "Russia has her Siberia and England her Botany Bay. If the United States should ever need a country to which to banish her rogues and scoundrels, the utility of Oregon would be demonstrated. Until then we are perfectly willing to leave this country to the Indians, trappers, and buffalo hunters that roam over its sand banks."

And at the very time Whitman was struggling over the snow-clad Rockies at the imminent risk of his life a United States Senator was saying in a speech in the Senate that he thanked God for having placed the Rocky Mountains a barrier between that northwest country and the East; that it would require the wealth of the Indies to build a railroad to the mouth of the Columbia, and that he would not consent to the expenditure of even five dollars to enable our people to go there. All this was in harmony with Benton's words in 1825: "The ridge of the Rocky Mountains may be named without offence as presenting a convenient, natural and everlasting boundary. Along the back of this ridge the western limits of the Republic should be drawn, and the statue of the fabled god Terminus should be raised upon its highest peak, never to be thrown down." That this was the prevailing sentiment when Whitman undertook his memorable ride is evidenced, among other things, by a speech in the Senate by Senator Winthrop in 1844, when, referring to Benton's remark, he said: "It was well said."

All this time, history shows that Great Britain was

anxious to hold the country, her people predicting that the United States would never have more than a nominal jurisdiction west of the Rockies, and that for only a short time. Every effort was made by the Hudson Bay Company at all its stations in the mountains to turn emigrants south toward California. It was the belief, not only of the venerable Gallatin, but of people in general, both in the United States and in Great Britain, that the inhabitants of the country, from whatever quarter they may have come, would be of right as well as in fact the sole legitimate owners of Oregon. England was moving to win the territory by settlement, but she was also looking for opportunity to secure it by treaty, and there was never a time for twenty years when the Oregon territory was not in danger of being bargained away by the United States for a mere song. History does not support Professor Bourne's contention that there was no danger of the Oregon territory being lost to the United States.

It is not only the testimony of Spaulding, but of Dr. Cushing Eells, and others as well, that Whitman's purpose in going East was to save the Oregon country to the United States—not merely in the interests of his mission as Professor Bourne contends. Mr. Spaulding has said that Dr. Whitman's last remark as he mounted his horse was: "If the Board dismisses me, I will do what I can to save Oregon to my country. My life is of little worth if I cannot save this country to the American people." But the Professor declares that Mr. Spaulding's testimony is not to be credited because under the strain of the Whitman massacre his nervous system received irreparable shock. Let us then take the testimony of Dr. Eells. "The purpose of Dr. Whitman was fixed," Dr. Eells has said; "in his estimation the saving of Oregon to the United States was of paramount importance, and he declared he would make the attempt even if he had to withdraw from the mission. The missionaries tried in every way to persuade Whitman not to undertake the dangerous ride, and told him that he was a missionary and not a politician."

It is the veriest nonsense for any one to try to maintain that the testimony of Cushing Eells, closely associated with Dr. Whitman in missionary work, was based simply on statements by Spaulding, or highly colored by things said by him. But there are other witnesses. They heard the story from Whitman himself. President Penrose of Whitman College writes:

"Dr. William Geiger, who is still living, was left in charge of the mission during Dr. Whitman's absence in the East, and on his return was told by Dr. Whitman about his journey to Washington, his interviews with Webster and President Tyler and the bringing of the great wagon train. So also Mrs. Elkanah Walker and others. It is well to remember that Whitman went East in the fall of 1842 against the wishes of most of his fellow-missionaries, who regarded his errand, to use their own words, as a wild good chase—a mixing of religion and politics. Rev. Mr. Walker was accustomed to pray at family prayers during that following winter that Dr.

Whitman might have his life spared, but that he might fail in his purpose. His oldest son remembers this and told the writer. But earlier even than these witnesses is the testimony of Perrin B. Whitman, who accompanied his uncle back with the wagon train of '43, riding with Dr. Whitman, usually far ahead of the caravan. He says that on the journey Dr. Whitman told him the details of the story and was bitter in his feeling against the missionary society because when he had visited the headquarters in Boston after his visit to Washington he was rebuked for leaving the mission. This Perrin B. Whitman was for many years Indian interpreter for the Nez Perces reservation, where he was known by the Indians as 'The Man Who Never Tells a Lie.' I have talked with him myself and had his recollections taken down by my stenographer. His mind was wonderfully clear and keen."

In 1866 Cushing Eells wrote that "the single object of Dr. Whitman" in making the trip "was to make a desperate effort to save the country to the United States." But our very critical professor, with the mania for hunting for legends, will not accept this letter because he finds record that at a meeting of the Oregon mission on September 28th, 1842, of which Mr. Eells was scribe, it was resolved that "if arrangements can be made to continue the operations of this station, Dr. Marcus Whitman be at liberty and advised to visit the United States as soon as practicable to confer with the committee of the A. B. C. F. M. in regard to the interests of the mission." The names affixed to this record are those of E. Walker, Cushing Eells and H. H. Spaulding.

In this connection it is of importance to note that Professor William A. Mowry, a reliable historian, finds in writings of Dr. Cushing Eells direct testimony that at this meeting Whitman declared that he was going East in order to influence the Government to send out emigrants, and that when he was advised to discard politics and confine himself to missionary work his reply was: "I was a man before I was a missionary, and when I became a missionary I did not expatriate myself. I shall go to the States this fall even if I have to sever my connection with the mission."

A letter written by Mr. Walker to the American Board on October 3, 1842, is in harmony with this declaration, but the legend hunter fails to see it, though quoting the letter. In that letter it is stated that they had been discussing mission matters for a long time without coming to any conclusion, and that just as they were about to leave Dr. Whitman came with a proposition to go East "to confer with the Prudential Committee and to conduct a re-enforcement out next summer if it was thought best to continue the mission." "We wanted him to think and pray over it," writes Walker. But we were told that there was no time to be lost; that we must decide it now or it would be too late." And a little further in his letter he says: "We do not approve of the hasty manner in which this question was decided. Nothing, it seemed to us, but stern necessity induced us to decide in the manner we did."

Evidently there is reference here to some pressing necessity that did not relate to the mission work. It is reasonable to refer it to what Dr. Whitman is supposed to have heard from Englishmen while visiting a sick man at Fort Walla Walla at the very time the Mission Board was in session. It is reasonable to suppose that those words, "America is too late. We have got the country," hurried him home, as the story goes, and into the presence of the Board with that startling proposition.

In March, 1843, Mrs. Whitman, writing to her absent husband, puts Oregon first, the Indians second. Her words were: "I have never felt regret in the least that you have gone; for I fully believe the hand of the Lord was in it, and that he has blessings in store for Oregon. Yes, for these poor, degraded Indians." And it was in November, 1843, just after his return to Oregon, that Dr. Whitman wrote to the American Board: "Great inconvenience and expense have been incurred in my absence. Yet I do not regret it. This country must be American or foreign. If I never do more than to establish the first wagon road to the Columbia river, I am satisfied." And again, in 1847, he wrote to the American Board: "I often reflect on the fact that you were sorry I came East. It did not then, nor has it since, altered my opinion on the matter. It was to open a practical route and safe passage and to secure a favorable report of the journeys from the immigrants, which, in connection with other objects, caused me to leave my family and brave the toils and dangers of the journey, notwithstanding the unusual severity of the winter and the great depth of snow."

Not a little of the evidence in support of what it is claimed Whitman did for the Republic is cited by Professor Bourne, and then by specious pleading, unwarranted constructions and evasions, he seeks to weaken it. Only a man who has sallied forth determined to find legends, whether they are to be found or not, would handle evidence as he handles it. The application of such principles to all our history would wipe out one-half of it by banishing it to the realms of the legendary. The future antiquarian will find Professor Bourne's article a literary curiosity.

The annual directory of the First church of this city gives a tabulated statement of the additions to membership, the benevolent contributions and home expenses, since the church was organized in 1849. It is incomplete; but it shows so far as the material preserved would allow, a good record for the church, right along. The year 1900 ranks second for benevolent contributions. Since 1896 the additions to the membership have been 205, an average of a little more than 51 a year. Among the notes in this directory is the following: "If you have no money you are just as welcome to the best seat unoccupied each Sunday as if you could give hundreds of dollars. Your presence and interest are valuable to the church." No one acquainted with the pastor and people will dispute that statement. A real church home can be found there by any one seeking it.

Notes.

San Francisco and Los Angeles are rivals for the Presbyterian General Assembly for 1902.

Under the training of a struggling Christian college, in which the average salary of several professors was only \$500, a young man said: "I have been led to the conclusion that the noblest life is the one that most selfishly uses its best for the good of mankind. Because of this impression received in this college I have become a student volunteer for foreign missions."

We have received a copy of Prof. F. H. Foster's new book, "Christian Life and Theology." The articles therein constituted the Stone Lectures at Princeton Theological Seminary for 1900. The book is published by the F. H. Revell Company of Chicago, for \$1.50. It is receiving much commendation in the religious press. A review will appear soon in *The Pacific*.

Two complete files of *The Pacific* are in existence. One is in the public library in the city hall in this city. For forty-nine years the Rev. S. H. Willey has kept a file of the paper. Several years ago the volumes that far published were presented to the library by him, and each year since they have been turned over to the same institution. In an historical way these volumes will be of more and more value as the years go on, inasmuch as *The Pacific* is the oldest paper in California. The other complete file is in the library of Pacific Theological Seminary. The files in this office, unfortunately, are not complete. We are glad, however, that we have a copy of the first issue of the paper, and throughout a file without very many omissions.

Material for a Congregational church building at Valdez, Alaska, was shipped from Seattle recently. About a half-dozen Christian Endeavor workers began this enterprise a few years ago and have done noble work ever since. When prospectors attempted to reach the Klondike by way of the Valdez glacier road the relief stations established by these Endeavorers saved the lives of several hundred. The building to be erected will cost about \$2,000. The Christian Endeavorers of Seattle are aiding in funds for its construction. The Congregational Endeavorers of Worcester, Massachusetts, furnished money for a five hundred pound bell. Rev. D. W. Cram, who went to Alaska recently from Minnesota, is the pastor.

In a Christian college in one of the prairie states a young woman of ability is teaching for \$450 and with her earnings supports herself and an invalid teacher. When the position was offered to her she said: "The salary is not one which of itself would be an inducement. But I am used to being poor, and I do wish to work where I can feel that my efforts are telling for the Master." To that same little college some years ago came one who has held important and influential places as pastor in the East, and for years he carried the burden of its welfare, and now it is said that the light of his wisdom and the power of his love are among the chief treasures of that state. Once he was chaplain of the legislature, and a member said: "We were better men because of his prayers." And one who was a student under him has said: "No one could be in his class room for four years and not become a thorough Christian." No matter that these persons are nameless here. They were heroic souls. Giving their lives, they saved them. Forever shall they live in lives made better by their presence.

Chronicle and Comment.

The Blue and the Gray alike, the country over, have paid tribute recently to Abraham Lincoln. In a meeting in Carnegie Hall, New York, Generals Joe Wheeler and Nelson A. Miles sat side by side while Mark Twain, who was in the Confederate army, eulogized Lincoln in most glowing terms. He said that they were assembled to honor the noblest and best man after Washington that this land had ever produced, and that they of the South no longer regret the result of the Civil War. One of the greatest bursts of enthusiasm arising on the mention of Lincoln's name came at the last meeting of the San Francisco Unitarian Club, where the Rev. C. R. Brown named him as the greatest man of the nineteenth century. The Pacific Unitarian states that no such burst of enthusiasm as attended the conclusion of Mr. Brown's tribute to Lincoln was ever experienced in club circles. "Twice he was called to his feet. Grave men rose from their seats and waved their handkerchiefs, and after the hand-clapping had died away, it broke out again, and ended in a prolonged cheer."

For the California agriculturist and horticulturist the outlook for 1901 is excellent. In the dry regions of the South even there has been a good rainfall, and there is everywhere much hopefulness. Perhaps the most unpromising conditions are in the Santa Clara valley, and wherever prunes are grown to considerable extent. The market for prunes is overstocked, and the problem is how to develop it. The consumption of prunes in the United States the last year has been less than one pound per capita. The product demands more than twice that. It is very unfortunate that there should be so great depression in what has long been one of our leading industries, at a time when, by low railroad rates, an effort is being made to draw people here for settlement. It is to be hoped that the campaign of education in favor of the prune, about to be inaugurated throughout the East, will be successful. It will lift our Santa Clara valley people out of a trying situation and will give greater confidence in California for ventures along other lines. Every work of reform, however, should begin at home. If the readers of The Pacific have not eaten their two or two and a half pounds of prunes during the year, let them begin at once to do their part, and not once only, but many times over. Prunes have high food value.

Andrew Carnegie, it seems, intends to die a rich man—that is, rich in what he sends on before him by his many benefactions. At least fifteen million dollars given by him are now doing great good in public libraries, halls, recreation rooms, etc. He is getting far more satisfaction out of his money in thus giving it away than he ever received in the accumulating of it. Such conduct is contagious. No epidemic of it may be looked for in the near future, but it is certain, as an example, to tell for good on the lives of others now living and yet to live. We rejoice with the citizens of Tacoma over the gift promised for a public library for that promising city. Andrew Carnegie's need in his youth, his longing for good reading matter, and the kindness of one in lending to him, are bearing good fruit now, and he is showing good judgment in putting some of his money into libraries here on the coast, a region of our country destined to have remarkable development. Some years ago Mr. Carnegie gave it as his opinion that "to die rich is to die disgraced." Inasmuch as his fortune is estimated at \$200,000,000, and there are good reasons for the belief that he intends to dispose of it before his death, and he is well along in years, many gifts may be expected from him during the next few years.

The Bystander.

The Pastor and His Intellectual Life.

The Bystander writes this week to the ministers, about their mental work. In these days of pressing demands it is almost impossible to give attention to systematic study. The pastor finds himself in the midst of dry details, committees, and irritating but necessary duties, conscious of a continuous demand the great world makes upon his time and strength, without a corresponding income to the mind and body. His Greek Testament and Hebrew Bible have dust on them. The words are faded in his memory. The theological books once so refreshing have lost their taste to him. He hasn't time. He would not prepare sermons if Sunday didn't come once a week. The books he reads are rather easy reading. Many of them are not beef, but *consomme*—palatable, but not very permanent in effect. He is mentally out of sorts. The Bystander does not believe this is the experience of all pastors, but it paints the picture of some. That it is just as much the duty of a minister to study as it is to visit, or sit on a committee, to look after all the details of a church, is certainly to be claimed without fear of contradiction. It is a good thing to keep up with the Hebrew and the Greek, and to review the old pages of theological lore. It is, at least, good mental exercise.

There is, too, the danger of wasting time. It is a luxury to loll around for a morning, reading interesting but often unprofitable magazines and newspapers, at the expense of better things. The minister who intellectually lives among small things during the week will preach small things on the Sabbath. If he moves among the stars his pulpit will shine with a new light on the Sabbath. There is such a thing as losing one's intellectual life, of wasting and killing time, and of dawdling in the study, rather than completing the hours with vigorous and methodical work. We preachers read too much and study too little. We neither perspire nor inspire. We grow lazy and rusty, and people detect the decline and pews become empty. No man is too busy to study. One hour is a long time, if properly used.

Booker T. Washington.

The autobiographical sketches of this interesting representative of the South, now appearing in the Outlook, are worth careful reading. They give good hints to students and pastors. The last article deals with his public life as an orator and discloses the inner machinery of the thing that speaks and thrills and moves the people. One is impressed with the fact that Mr. Washington has done some hard work some time during his career, when principles and facts and inspiration were laid away in the chambers of his mind. Perhaps the strongest point about him is rare common sense. He has been equal to great occasions and spoken with aptness and effect. Like all successful public speakers, he experiences the torture of fear, and at one time was almost persuaded to give up public speaking because of this peculiar nervousness. Such was the experience of John B. Gough. "Nothing tends," he says, "to throw me off my balance so quickly, when I am speaking, as to have some one leave the room."

What a responsive chord this confession strikes in the experience of most public speakers! The habit some people have of going out during the "climax" is disheartening and disturbing, and few speakers ever close up the gap. It breaks a link, very often, in the chain of things, and is often the cause of failure. Western audiences are more given to this than Eastern audiences. Mr. Washington adds this preventative: "To prevent

this I make up my mind that I will try to make my address so interesting, will try to state so many interesting facts, one after another, that no one can leave." A good rule for preachers. He gives this secret of eloquence: "Although there are certain things, such as pauses, breathing, the pitch of voice, that are very important, none of these can take the place of *soul* in an address. When I have an address to deliver I like to forget all about the rules of the proper use of the English language, and all about rhetoric, and that sort of thing, and I like to make the audience forget all about these things, too."

Congregation, Audience, etc.

The Bystander observes with some degree of pardonable amusement the studied efforts on the part of the local press to be equal to occasions. For example, the introduction of a German or Italian opera taxes sorely the linguistic accomplishments of the press, and there is evidently a committal of words, names, phrases, which are used with the sang froid of an adept. Sarah Bernhardt landed here the other day, bringing with her rich costumes, dogs and an immense amount of French. She must have smiled in English the following morning when she read the lines of her dramatic critics, as they unfolded the wonders of L'Aiglon in general and the acting of Sarah Bernhardt in particular. But she must have had a fit of laughter, to read in the evening "Post" that she played before a "congregation." The "Post" is always setting other people right and the Bystander takes occasion to remind the dramatic solon of that paper that congregations go to churches, not to theatres or prize fights, or football games. It would have been more proper to have used the term "crowd," "convocation," "assembly," or even "society." If he really tried to escape the one word, he ought to have used "audience."

The Bystander observes that the average American can say "wi, wi" in French, and usually understands that much from others. It may be quite pardonable for an American not to know exact French in Paris, but for our evening society paper to make Sarah Bernhardt act before a San Francisco "congregation" in the Grand Opera House is really too bad for everybody concerned.

The Congregational Club.

There is an apparent revival of interest in the Congregational Club. The young men are entering the ranks of active membership. The membership committee reported a long list of promising young Congregationalists to be voted upon at the next meeting.

The guest of the Club at its meeting on Monday evening was the Rev. Charles A. Dickinson of Boston and Sacramento, being pastor of two churches three thousand miles apart. Mr. Dickinson has won a national reputation as pastor of the Berkeley Temple in Boston, probably the most prominent institutional church in the world.

Referring to the down town constituency, he said the impression of the church is composite, which he illustrated by describing specific features of the Berkeley Temple work. Prof. Tucker christened Berkeley Temple the "institutional church," a phrase which Mr. Dickinson defined as "the body of Christ." The aim is to represent Christ; an organism rather than an organization. The general idea is ministration. The institutional church aims "to save all of the man, by all men, by all means." It does not hesitate to employ secular means for spiritual ends.

The speaker said that there are comparatively few, very few, who attend church, who belonged to the non-

church going class three or five years ago. The church must get its bearings from the standpoint of the non-church goers. Second, the institutional church works through a well appointed building, open every day in the week. Every pew should be absolutely free. Rented pews are a satire upon Christianity.

Third, it carries on its work through a plurality of workers. The pastor cannot do the work alone.

Speaking of objections, Mr. Dickinson defended the machinery of such a church, and urged not less machinery but more steam.

Dr. Adams, of the First church, San Francisco, opened the discussion on this valuable paper. He said the institutional church has upset many ministers who have tried to copy the methods of Berkeley Temple. A church should adapt itself to the community in which it stands. He questioned the statement as to the pew rentals, and while not defending this method, thought there is no specific law laid down. Each church must work out its own plan. Free seats are a sort of corporate generosity. The institutional method cannot make up for less home training. The heart of Dr. Dickinson has probably been the chief factor of Berkeley Temple's success.

It was regretted that the discussion was concluded without hearing from many others who would have spoken. The Bystander believes the subject before the Club is more fundamental than this or that method of church organization, and that it reaches back to the fundamental work of carrying the gospel to the people.

The two principal speakers illustrate two distinct and successful methods. The Berkeley Temple is institutional, and the methods of the First church, this city, are pastoral and personal. A warm-hearted preacher in the First church pulpit reaches a large and influential constituency in this city. That is Dr. Adams' method. Another man might do another kind of work. Let each do his own work in his own way.

The Bystander knew Mr. Dickinson when he entered upon his Boston work. The heavy responsibilities have made their mark upon him. He has come to California for rest and recuperation. While he has had an able corps of workers in the Boston church, the financial and pastoral cares have been many; but he has demonstrated the possibilities of reaching the people through institutional methods.

President Barbour presided at the banquet, which was held at the California hotel.

A bill is pending in the New York Legislature to compel the closing entirely on Sunday of all butcher shops and meat markets. The present law demands their closing at 10 a. m. The Evangelist, commenting on the movement, says: 'It is true that the butchers ought to have a Sabbath of rest. It is also true that three-quarters of our population have no accommodations for keeping meat over night, and the proposed law, if enforced, would compel that part of the community to eat no meat on Sunday. The question of the Lord's Day observance in a large city is not a simple one. As a matter of fact, nearly every one must do some work on Sunday; there are works of necessity as well as of mercy which may not be omitted. The present law may not be the best nor the most just conceivable; we could judge better as to that if it were enforced. But we can conceive of a Christian butcher as gladly giving two hours on Sunday to serving poor mothers who have no refrigerators, and in as true a spirit of consecration as he would give an hour to teaching in Sunday-school.'

Among the Church Folk of Scotland Again, After Thirty-one Years.

By G. W. DICKIE.

I have very grave doubts as to the wisdom of my trying to give my impressions in regard to the changes that thirty-one years have wrought in the Church life, and all that hangs thereon, among those who have remained rooted to their native soil, and who, through all these years have developed their mode of life and character under the influences that began to mould my life, but which, in my case, were suddenly broken off, while yet the character was hardly formed, to be succeeded by other and different conditions.

I am not sure that I can focus my mental objective correctly so as to be able to judge in regard to what I was able to see of the Church life among the Christian people of Scotland with whom I came into contact.

I was conscious of many changes from what my memory pictured of the life led by the generation on the stage of Church work when I was a lad amongst them. But was the change real, or was my memory at fault? Or was I so changed in thought and life by the developing processes that operate on our lives in this far away California, as to be unable to distinguish between the changes in myself and what I considered the changes in those around me?

I was conscious, however, of many changes quite distinct from any changes possible in my attitude toward them. It may not be possible for me to put in understandable language my estimate of those changes, for most of them, and those felt most keenly, were those that somehow cannot be described.

There is a kind of atmosphere surrounding institutions that men establish and cling to, especially religious institutions, that takes its character from the individuality of the men whose lives are the life of such institutions, and as their lives go out one by one, and are succeeded by other lives whose individuality is of a different character, the atmosphere surrounding such institutions gradually takes on the character of the new lives; and to one who enters it again after a long absence, the sense of change comes like a sharp shock, not always, however, accompanied with pain, for many changes observed were to me evidences of a broader and nobler religious life.

Sectarianism, which I can remember as a great wall between the various denominations, shutting out the very possibility of Christian co-operation and fellowship between those professing to believe in the same great truths, had almost disappeared. I can remember when a United Presbyterian mother would not like to have her children play with children whose parents belonged to the Free Church.

Now the two great dissenting bodies are one, not through any outside forcing, but they have gradually lost what was each one's distinctive peculiarity; the loss in each case being a great gain, the result being the grandest religious movement of the nineteenth century.

Talking with thoughtful men in both of these great Churches, each of which has done so much for the religious life of Scotland, I found a spirit of deep thankfulness over the union, and a strong conviction, not expressed boastingly, but very earnestly, that the United Free Church of Scotland would begin the new century with a grand work for the uplift of the people who have stood by their Church so nobly in the past.

The teaching in the Churches appeared to me also to have changed. In my young days the ministers were fond of preaching from Old Testament texts. The splendid diction of some of the old prophets attracted them,

and their grand old sermons sounded like a battle march against the powers of darkness.

The sovereignty of God throughout his universe was their great theme. The old elder who always opened our Sunday-school never varied the words with which he opened his prayers, and I shall never forget them; for his "Oh, infinitely great and never enough to be exalted Jehovah" seemed to take us children into the very Holy of Holies. The very songs they sang, and the music they used, had more of strength than charm in it.

Yet, I would have liked to have heard the old psalms sung again to the strong notes that rang through mountain glens in covenanting times. The heroic men of the pulpit seemed to have gone. I had a keen recollection of George Gilfillan of Dundee—his great bulk towering above the people and his mighty voice rolling out such a psalter to sing as—

"The Lord doth reign and clothed is he
With majesty most bright.
His works do show him clothed to be
And girt about with might."

And to hear a congregation that often extended into the street give expression to such words in the grand old notes that had voiced them on many a field of battle—was something that one remembers through life.

Now so far as I could gather from listening to the preachers and talking to the people, the pulpit themes come more closely to the every-day life and duties of the people, and while some regretted that the impressive eloquence of forty years ago was so seldom heard now in the pulpit, there was with it the admission that while the sermons heard now were not so grand in theme, they were more practical in character.

When I left Scotland hymns were just beginning to be introduced into the song service of the Church, and many of the older people were opposed to the change. About the time I left most of the churches were using the psalms in the morning service and the hymns in the evening service.

A good many churches I found still using the psalms in the morning, and, strange to say, that although as a young member of my church I had worked hard to introduce the hymn service, yet when I came back as an old church member, it was the psalms I wanted to hear, and not hymns. And I verily believe that today I would be among those who in my young days I considered old, bigoted obstructionists.

Here I would like, if you will permit me, to say something about the frequent changes we make in our church songs and music, and how little attention is paid to the wishes or tastes of the older members of our churches. The young people often get after a new song book for church service, and as likely as not, decide on the newest thing in that line that has come out; and should the older members not like it, their desires are at once and without consideration brushed aside, and many old Christians who, through the best years of their lives have joyed to go up to the house of God, and to whom the songs of Zion were an exercise of delight, have been thus deprived of the part they took in the worship. For with them the time for learning new songs had passed.

I do not think that we ever fully comprehend the great wrongs that are often done while thoughtlessly trying to make a change that young folks think an improvement.

While in the churches of Scotland I could not but notice that when one of the psalms was given out, and one of the grand old tunes was sung to it, how heartily the whole people joined, and then to me the church was back to where I left it, and for the time I was satisfied.

All the churches now use instrumental music, but very

few used it when I was amongst them. I found among the old people less objection to the organ than they had to new hymns and new music. I could understand this, for if the old words and old music were used, they could take part, even with an organ leading. But if new words and new music went with the organ, they were completely cut out from a part of the worship that has always been dear to the Scotch Christian.

The Roman Church and the English Church have kept their music and their songs pure and unchanged for centuries, and their people, wherever they go, can join their brethren in the grand old songs that are known to all.

Our churches want to consider this, and consider it earnestly. For how can we admonish each other in "psalms and hymns and spiritual songs" if one don't know what the other sings?

I noticed one sad change in the churches, especially in the large cities of Scotland. The working people as a rule do not attend the church as well as they used to do. It has often been stated here that one reason why the great mass of work people do not attend church is that, owing to the long hours they work for the six days of the week, the Sabbath finds them exhausted and physically unfit to attend church or enjoy its service; that most of them lie in bed on Sunday to recover strength for another week of toil.

This reasoning does not agree with the facts as I know them in Scotland. More of the working people attended church when I lived there than do now; and the working hours were longer then than they are now. It was claimed that the half-holiday on Saturday would increase the attendance at the churches, as the workmen would get some time on Saturday for recreation, and be fresh on Sunday morning for church. It has not turned out in the way expected, although I do not believe that either short or long hours of work during the week has anything to do with attendance at church.

A large part of the working people, especially in large cities, have drifted out of the church, and while they may have nothing to say against the church or what it stands for, they will readily tell you that they no longer feel at home there.

I had a long talk one day with a correspondent of mine in Glasgow, who employs many people in his works, and who has long been an elder and leading man in one of the largest United Presbyterian churches in Glasgow, and I mentioned to him this falling away from the church of the working people that I had noticed, and asked him if it were a fact or only a fancy of mine. "It is true," said he, "and one of the saddest things in my experience with church work; and the worst of it is that the reason for it I sometimes think is a sadder thing than the fact itself." He is a man of strong convictions, and had no doubt given this subject much thought. So I asked him to give me his reason for this change. "Well," said he, "let us go and take lunch together, and I will tell you what I think is the reason why the working people are not found in the churches as they used to be. You will remember (although the change was beginning when you were young) how the different trades had their own places in the Established Churches, and in many of the churches yet there is the weavers' gallery, the hammermen's gallery, the masons' gallery, the carpenters' gallery, and so on. But the weavers, hammermen, masons and carpenters are not there now as a body. When they were in their places in the galleries their employers were also there with them. They were dependent on the master; often lived with him, and ate

at the same table with him, and naturally went to church with him.

"Now the master is called an employer, and the people who work for him are told by those who call themselves friends of the workingman that this man they work for is their enemy, and is ever trying to crush them; so they must combine against him and by uniting as one man to resist his power they will save themselves from being crushed.

"Now this terrible man that they must unite against goes to church; in fact, gives much of his time and means to help support the church. Can they go and worship with their enemy? They cannot feel safe beside this man in the church. So they stay away and spend the time in which they used to worship God in laying plans how to best fight this common enemy.

"I do not think this feeling of enmity between master and workman will last forever, but while it is in force they will not sit together and worship the same God in the same church."

This is one of the sad results of our condition of industrial strife and distrust between employer and employee, and no good cause would benefit more by a satisfactory settlement of the strained relationship between the employer and the workman than the cause of practical religion, and whatever power the Church has today should be directed to accomplish such a result. For I believe if it were possible for the employer and his men to work for God together in his house, each seeking not his own things, but the things that make for righteousness, it would be no longer impossible for them to work together for the building up of any industry on week days.

One thing I noticed in the Scotch churches was a marked falling-off in the strong individuality that used to characterize many of the prominent ministers and members. I heard but few stories of striking characters now in the pulpits or in the pews. They have learned there as here, to wear a sort of religious mask, hiding the real character. The strong points as well as the weak points in the character of many members of the church, as I can remember them, were allowed to exhibit themselves in a way that would be quite shocking in our churches today.

It was no uncommon thing in the church I was brought up in to see a mother go out with a youngster that had been misbehaving in the church, and the sound of spanking in the vestibule would be heard as a warning to restless little ones that their hour of grace might also be suddenly cut short.

I knew an elder (in fact lodged with him) in the little town where I served my apprenticeship, whose besetting sin was an inability to control his temper. In every other respect a good man and a noble Christian. He was Superintendent of the Sunday-school. The first time I went there David was opening the school with prayer. He had in front of him a row of little ones, some of whom were rather restless. David had one eye on watch, and noticed one pinch another. The punishment was immediate; the sound of David's right hand on the ear of the culprit only served to punctuate the prayer.

In the winter time the weekly prayer-meetings were held in the church members' houses. I remember being at one of these meetings held in the house of blind John Ramsey. It was snowing. The room was rather small for the number of people, and the windows were open at the top for air. David was standing by one of the windows leading the company in prayer. I have seldom heard one so eloquent in his devotions. In the midst of a splendid appeal for grace to conquer every power of

evil, a snowflake entered at the open window and dropped gently in David's ear. The effect only increased his fervor. But unfortunately another followed, and poising for an instant over David's bald head, lighted with fatal precision on his already heated brain. It almost sounded as if it had fallen on a hot stove. Poor David's temper broke; the prayer stopped: "It's a devilish queer thing that none o' ye will shut that window." Some one at once attended to the window and the prayer went on as before.

David was just as much himself at his devotions as at his daily work, and a splendid man at each. But his kind have died out, and their strong, rugged personality has gone with them, and in the churches, as in society, the outside polish hides the inner character.

In the home life of the church people I noticed a decided change. In some respects this change is for the better, although I would not like to say that the better condition has been reached without decided losses in other respects. The Sabbath day in the home has lost much of its solemnity. The young people are not repressed on that day as they used to be. I remember how my father would say, when we got a little more noisy than was thought proper on the Sabbath, "I would think that these clothes (pointing to the clothes we had on) would let you know what day this is."

While the Sabbath is yet observed generally in the homes as a day of rest, and devoted to religious exercises, the inmates of the house, and especially the children, are to a large extent free to take their own way of keeping the day holy.

To a certain extent this change is one for the better, and helps to draw the young people into a friendly attitude toward religious life and the church service. The old strict observances that made the Sabbath a punishment instead of a joy drove many young people into hatred of religion, and of the day that imposed its observances upon them.

At the same time, I do not regret that I was taught that the proper observance of the Sabbath as a day of worship was an imperative duty, whether I found it a pleasure or not. And while I think that the more liberal views now prevailing in Scotland on the Sabbath and its observance are better than the strict rule of my young days, I also think that much of the steadfastness of the church people in Scotland today is due to the fact that "it is good for a man that he bear the yoke in his youth."

Scotland has gone far enough today on a road that in this country we have gone too far on. It has become fashionable in our day to disparage the early method of biblical training that prevailed in Scotland fifty years ago, as lacking in breadth and culture. But with all our boasted width of culture, it may well be doubted whether we have yet discovered any system of education better adapted to fortify the mind in habits of virtue and form a really great character than the one so long tried and so thoroughly tested by the Presbyterian churches of Scotland, and after them by the early Congregational and Presbyterian churches of this country.

We all know what this system of Bible instruction from the pulpit and by the fireside did for the people of Scotland and for America in its early history, and what it is still doing both there and here, as far as it is still maintained. It made Scotland and it made New England Bible reading and Sabbath observing lands. It made great individual characters. It made prosperous and intelligent communities, whose type and whose influence are still felt far beyond the place of their origin.

Whether the more popular methods that are now supplanting them will do as much for the generations to come remains to be seen.

I have been trying to tell you as well as I can something of the changes that I observed in the churches of Scotland, and in the people that worshiped in them. Some of these changes made me sorry, while others made me hopeful, in fact, proud of the church of my youth.

One thing I was glad to find unchanged, and that was the whole-souled liberality of the whole people in regard to providing for a dignified support of the church. I heard no complaint there as we hear here of the burden of supporting the church. All backs are under it there, and the load is better distributed according to the strength of each back. The Sustentation Fund of the Free Church and the Augmentation Fund of the United Presbyterian Church were devised by far-seeing, prudent men, who knew that great churches, like a great business, must have sufficient capital to meet the fluctuations in revenue and expenditure, and that the strong units in a church must help the weak in order to have a stable whole. It also provides for strong ministers going to weak congregations without being starved.

The Scotch people as a whole are proud of their Church and count it an honor to support it liberally. Close in regard to money matters in many things, in this openhanded and without a grudge.

The minister's position must be such as to command the respect of all the people, and no one thinks of holding back whatever is necessary to make that position one of honor in the community. And so long as this feeling prevails among the church people of Scotland, their Church will be strong, and wield a power and influence in the country that will make her in the future as she has been in the past—honored at home and revered abroad.

Temptation All Joy.—II

W. W. Lovejoy.

Do we not need, too, a change of feeling towards evil as *act*, in ourselves and others? Not a change of mind towards the hateful thing, sin; only the witless could so construe what we are trying to say. It is the opposite of Alexander Pope's well-known lines in his "Essay on Man," suggested, by the way, by Bolingbroke, the "infidel." It is a change in consciousness—not in conscience or moral judgment. When we have yielded to temptation, the self-loathing, remorse, vexation, irritability of temper at ourselves needs to pass quickly into another mood that our remorse may not destroy all power of atonement and self-recovery. We need to say, "How glad I am at this revelation of what I am capable of in folly, and selfishness! Now I see my real self and there is hope that a man may arise in me; that the man I am may cease to be." It is on stepping-stones of their dead selves that men should mount to higher things." Thus, what before was depression of spirit is changed to an impulsion which seizes hopefully the rung of the ladder whose top reaches to heaven. We need this soothing of hope in the presence of moral disaster or great trials—self-torturing, lest Satan gain an advantage over us. And this comes when we see that even evil committed is yet one opportunity to choose the good.

"When a soul has seen by means of evil that good is best," it is prepared for a more positive forsaking of all evil. The Jews were never idolaters after Babylon's captivity. And Babylon's song, if not one of the songs of Zion, had "Comfort ye, my people," for theme. Are not our prayers too often sent up from Coward's Castle, or from the dungeon of Giant Despair? It was Hopeful, you remember, that led Christian out from this dark dungeon where "they lay from Wednesday morning till

Saturday night" only. And this was in the seventh stage and the eighth shows the Delectable mountains. "He is our Hope" (or Hopeful). Yet, not our hope apart from ourselves, that sin shall not have dominion over us.

Thereafter are we able to "succor them that are tempted" with this comfort, wherewith we have been lifted up. We have learned that our failure after all was a birth hour; in the throes of sin were creative moments of true soul-growth.

"Evolution through trial, failure and mistake, to betterment and victory is the law of the universe; nor can any steps be omitted." Taught by our own experience, we look now with almost a personal interest in what was before so meaningless—the trials, temptations, sins of the great world of humanity. This also is not without the light of joy, touching the clouds with the promise of a morning without clouds. If there is no loss of force in the physical universe but only change of form, so the seething movement of sin and wrong in the world is building up on a farther shore barriers won by the very storm. To each individual his life-experience will be sealed, though to many the seal be not broken on earth. If by knowledge of evil comes good (See "Contemp. Review," Dec., 1900, "The Crucifixion and the War in Creation") and there is no waste in God's world—

"That not a worm is cloven in vain;
That not a moth with vain device
Is shrivelled in a fruitless fire!"—

Then all the wreckage in human life is more present than final. How else explain love's foolishness—that the mother heart never gives up the lost one—cherishes a hope born of the heart of God, a faithful Creator?

Finally, is there not joy in the thought that God fights sin everywhere, always?

"Is not His love at issue still with sin,
Visibly when a wrong is done on earth?"

If some seem to be left triumphant in wrong, or undisturbed in their sodden selfishness—God does not measure time as we do—it is because a personal God, and not a mechanical law, waits and watches for the thinning of the fleshly screen, it may be, that he may shine through in vindicating judgment.

But with the many, the same love is prompt and exact in bringing to remembrance, and the message of warning or rebuke or judgment is personally addressed. "Count it all joy," we say.

Woman's Home Missionary Union of Southern California.

All hearts in Congregational circles are filled just now with special interest in the work and the financial welfare of the Congregational Home Missionary Society. The splendid January number of the "Home Missionary," with its "cloud of witnesses" as to the past work of the Society, and its thrilling stories of home missionary heroes, stirs anew within us a consciousness that it is the highest form of patriotism which we are called upon to aid, when we are asked to give to the C. H. M. S.

And are not those men for whom our missionaries work also patriotic, although perhaps unconsciously so? What do we not owe to the hardy men who are always pushing out to the frontiers of our country—doing it perhaps for love of adventure, and seeking personal gain—yet, nevertheless, enduring untold hardships of body and unknown demoralization of mind and soul, so that, as years go on, vast opportunities may be opened up for other men!

What life on the frontier really is can be but faintly imagined by those who have neither shared nor witnessed it. Even if we can see dimly that there must be great

evils in the lives of isolated groups of working men, does not our imagination fail us when we try to picture the loneliness and hardship of the few women found in such places? To all such, with their memories of other days, and to the little children who know only that life of isolation and narrowness, the missionary, with his gospel of hope and cheer, and comfort and uplift, must seem indeed a messenger straight from heaven.

Let us give more loyal and generous support than ever before to the men at the front, doubling our gifts and then doubling them again, for the need is great and the utmost we can do is little beside the gifts of life and service of the heroes of the frontier.

Monthly Program.

Subject.—Frontier Work of C. H. M. S.

1. Devotional.—A New Life.
2. Five-minute talk by Leader.—Frontier Life a Necessary Factor of Civilization.

3. Two-minute snap-shots by six persons: (a) Life on the Ranch; (b) Life in the Mines; (c) Life in the Lumber Camp.

4. Paper, ten minutes, Home Missionary Heroes. (See "Home Missionary" for January, 1901.)

5. Woman's Life and Work on the Frontier.
6. Value of the Missionary Factor.
7. Prayer.

These topics may be readily prepared from leaflets sent to each auxiliary and from "Home Missionary" for January, 1901. Send to Mrs. E. C. Norton, Claremont, for Home Missionary Literature on all subjects.

It is said of Thomas Marshall, the eminent statesman of Kentucky of a generation or more ago, that he was, in his early life, greatly moved by the power of God to become a Christian. He debated the matter. It seemed to him that if he should become a Christian he must become a minister of the gospel, and this he was determined he would not do, as he was determined upon the law and political success. One night he was in a prayer-meeting. An earnest prayer was being made, and he felt that if he remained until its conclusion he must yield. Determined that he would not yield, he seized his hat and rushed out of the room. Never after that did he have an impulse to become a Christian, but went on in a life in which he had some worldly success, but in which he destroyed himself in a course of dissipation. Almost the same thing is said of Aaron Burr, one of the brightest and worst men who have ever lived. He tells us that when he was about nineteen years of age he saw that a decision must be made between the world and God. He went into the country for a week to consider the matter. He then made a resolution never to trouble himself about his soul's salvation. From this time he threw himself recklessly into sin, sinking lower and lower in depravity and unrighteousness.

We are to choose Christ and life, and then we are to go on in the right way, pressing toward God in the way of faith and obedience and holy service.—"Herald and Presbyter."

A cheerful temper is a perennial benefit, as well as a very rainbow of peace and joy in the home. We feel pity for those who can see only ill in everybody and everything, evil only everywhere; believing naturally, too, that the "race is degenerating, that all men are dreadfully wicked," and "going to the dogs," or to the "bad place," that nothing is as good or correct as it "used to be!" The unfortunates born to these common and pessimistic ideas surely deserve our commiseration.—The Churchman,

Woman's Board.

The Twentieth Century Fund.

Attention is again called to the need of increasing our subscriptions to the Twentieth Century Fund. Time is rapidly passing and the amount asked of our Woman's Board of the Pacific is not nearly collected. Gifts of any size will be welcome, from one dollar to twenty dollars, or more. Friends might unite in collecting a twenty-dollar gift. Please all do what we can to thus gladden the heart of our treasurer, Mrs. S. M. Dodge, 1275 Sixth avenue, Oakland, California. And all be sure to attend the quarterly meeting, March 6th, notice of which will be given later.

From India.

(Extracts from a letter from Miss Mary R. Perkins, of Tirumangalam, Madura, India.)

I am sending you a short report of my work for the year, as Mrs. Farnam asked me to do so before she sailed for Europe.

I also enclose a few photographs which may be of some interest to the ladies. I am sorry not to be able to send one of the girls of our boarding school.

We have had nearly a hundred children in the school this year, boys and girls, and the school has done very good work, both in Bible and in other studies as well. We have a number of heathen children in the school, which is unusual, for they break caste by eating with Christians. I have a number of heathen girls from the robber (thief) caste in the school, and I trust their lives may be quite transformed while with us.

Their parents believe that they were made by the gods to plunder and steal and it is difficult to convince them that it is a sin for them to practice this profession. It is only as they are convicted by the Spirit of God that any impression can be made upon their darkened minds.

I feel very grateful to the ladies of the Pacific coast for the number of children which has been supported in the school during the year.

Although we are not actually having famine in the south, yet grains are selling at famine prices and we are obliged to have a fund to aid our poor Christians.

I have, because of your aid, been able to keep on the boarding school without cessation, although it is costing more than usual.

Famine in the north is appalling; it is beyond description, as it has been a water famine. Many of the rescued victims have been in a more desperate condition than in former famines. The skin of the stomach adheres to the back wall of the cavity and food cannot be taken; in other cases, where food reaches the intestines they burst, as they are so shriveled and dry that they cannot expand. With famine come cholera and small pox, and the plague seems always prevalent in some places. Missionaries are taxed to their utmost in these districts.

Many hundreds of orphan children are being rescued; some of course die, but many will be spared to learn the praises of our King, and thus we can discern a bright cloud in this dark dispensation of God's providence. * * *

We are spending a few weeks on the hills as last year, where my nephews are at school.

With much love to the friends who are not only supporting me but are aiding in the support of my work, I remain,

Yours affectionately,

Mary R. Perkins.

The Young Ladies' Branch.

The quarterly meeting of the Branch was held in the parlors of the First church, Oakland, Saturday, February ninth. It was an all-day meeting, one of unusual interest, and we regret that so many of the auxiliaries of the Branch neglected to send their representatives, and so lost an opportunity to report the meeting to the various societies which are connected with the Young Ladies' Branch.

The opening devotional exercises were led by the secretary, who read the story of the healing of the lame man at the Beautiful Gate, by Peter and Paul. After a prayer, she read a selection from "Silent Times," by J. R. Miller, which was followed by a hymn. The meeting was then in the hands of the president, who called for the reports of the recording secretary and the treasurer. After the hymn, "Blest be the tie," the president read a short resume of the formation of the London Missionary Society, which was formed at the end of the eighteenth century, and was the result of the Bengal Mission of Carey. Its object was not to send Presbyterianism or Episcopacy to foreign lands, but the gospel of Christ. She then introduced Mrs. Thomas, a great-granddaughter of two missionaries sent out by the London Missionary Society to Tahiti in 1796. They sailed in March, 1796, and reached their destination in August, 1797, after an unusually long and hard voyage. Mrs. Thomas spoke of the warm welcome given them by the natives, who gave them a grant of land. The missionaries were compelled to divide all their belongings with the natives in presents, until finally they had to live on the native food, and were without clothes, especially shoes, and they found it very hard to walk about on the rough, hot ground without them. It was two years before a vessel reached them, bringing news from home, much needed supplies and clothing, and more missionaries to help in the work. The first convert to reward the labors of Mr. Henry was after nineteen years of labor amongst the Tahitians. It was Mr. Henry's habit to go up on a mountain to pray, and one day, while praying earnestly for the conversion of the people, he heard, not far away, the voice of a native in earnest prayer. Upon drawing nearer to him Mr. Henry recognized the voice of the old king. He spoke with him and urged him to make a confession of his faith at once. He did so; other chiefs joined him, and the natives came in flocks to learn of Christ and to make confession of their belief in him. They lost confidence in their idols, which were finally burned, and Mrs. Thomas' great-grandfather (Mr. Henry) was the one to light the fire. The grandfather and grandmother were also missionaries to Tahiti, as well as her grandmother's parents. Her father and mother are living there at present, doing what they can for the advancement of the Tahitians. Tahiti now belongs to the French, who gained it by an unfair advantage over the queen.

After a basket lunch, at which chocolate, sandwiches and cake were served by the Young Ladies' Guild, to supplement the lunch-baskets, there was a social few minutes before the opening of the afternoon session.

Mrs. A. P. Peck led the devotional exercises in the afternoon, which she opened with a hymn. Then he led in prayer and read selections of Scripture, followed by a few earnest words on the faithfulness of missionaries, especially those who were in China during the war. Mrs. Wheat, the president, took up the program of the afternoon, which was opened with a violin solo by Miss Lawton, of the First church.

Mrs. Thomas was called upon, again, to explain the Tahitian curios she had brought with her, which she

did in a most interesting way, showing how the cocoanut and bamboo fibres are used, and how the dresses made from them are worn. Mrs. Wheat distributed candle nuts, from Tahiti, to each of which was attached a missionary clipping. These were read by those present and proved very instructive as well as interesting.

This was followed by a vocal solo by Mrs. Hathaway of the First church, and then Mrs. Wheat introduced Mrs. Lombard of East Oakland, who spoke about the work done by the Methodist church. She said their missionary society is young compared with those of other churches, and the work of the Pacific coast churches is the youngest, but one, of the different branches of the work. She told of the work done in the foreign countries, and of the money contributed by the churches, and we were all interested to learn something about the work done by another church in the mission fields.

There was a duet by Mrs. Brooks of East Oakland and Mrs. Wheat, "The Lord is My Shepherd."

Mrs. Wheat read a paper that she had prepared on "The Work Done by Women for Women in the Nineteenth Century." She said that in 1834 there was one woman missionary; and now there are sixty; and there is one and one-half million dollars disbursed annually by these societies. Women missionaries, especially unmarried, can do a work among women impossible to the men. The women physicians enter the homes and give relief in hospitals, not only as physicians but as missionaries of the gospel of light, to these poor, darkened women. She closed with the poem, "She Hath Done What She Could," and a prayer. Mrs. Brooks sang "Send the Light," and the meeting was closed.

Alice M. Flint, Rec. Sec.

Fenelon's Interpretation of Religion.

There is no explanation of Fenelon's character apart from his religion. True, he was natively modest, amiable, refined and high-minded, but others have been similarly endowed who never achieved that special elevation of character we call saintliness, and which was Fenelon's distinguishing characteristic.

It is sometimes charged against Fenelon that his idea of religion was effeminate, mystical and impractical. But Fenelon's own character is the unanswerable demonstration of its consistency with exceptional manliness, sagacity and successful achievement. "True piety," he says to his favorite royal pupil, "has in it nothing weak, nothing sad, nothing constrained. It enlarges the heart; it is simple, free and attractive. The kingdom of God does not consist in a scrupulous observance of petty details, but in a due performance of the duties which belong to every condition of life."

The avowed defender of Madame Guyon and of the principles of quietism, Fenelon's interpretation of that system is altogether rational, scriptural and practical. The three things for which he contends are very simple and fundamental. He contends that the gospel has made it possible for every human being (1) to love God with all the heart; (2) to subdue and expel every untoward and rebellious temper and affection; and (3) to accept God's direction implicitly in all the affairs of life. His exercises for the achievement of this condition are the commonplace exercises of prayer, meditation, the study of Scripture, holy living and unceasing benevolence. However the metaphysics of quietism may be expounded, and however they may have been stated by himself for dialectical purposes, this was Fenelon's practical exposition of the system, the one which he accepted as the rule of his own life.

The Sunday-School.

BY REV. F. B. PERKINS.

Lesson IX. March 3, 1901.

Jesus Betrayed—The Crime of the Ages. (John xvi: 1-14.)

For nineteen hundred years the name of Judas Iscariot has been covered with opprobrium. History records none so universally detested. And the verdict of history is the verdict of truth.

The Crime.

His crime brings together every quality which men unite to brand as atrocious. Treason is not only the most destructive, it is also the most flagitious, of crimes. But this was an aggravated case, even of treason. It was deliberate. (Cf. John vi: 70, 71; xii: 4-6; Matt., xxvi: 14-16; John xiii: 27.) It was absolutely causeless. Benedict Arnold, our American Judas, was stung to his treason by many an act of injustice. But Judas conspired against the best Man, and the truest Friend, who ever walked the earth; to whom Judas himself owed all that one trusted friend could owe to another. To such an one he was false. He gave him into the hands of deadly foes, thirsting for his blood. For his nefarious purpose he took advantage of a solemn religious festival. He invaded the sanctuary of prayer. He broke in upon his Master in the hour of devotion. And, to his treachery, he prostituted the universally recognized symbol of trustful love. He "betrayed the Son of Man with a kiss"—repeatedly kissed him, as the record bids us note.

The Traitor.

This judgment, though severe, is not excessive. It may, however, be so defended as to defeat itself. To represent Judas as an inhuman monster is to take this crime outside the pale of humanity, and to destroy its value as an universal teacher of righteousness. The seeds of his crime, it cannot be too strongly urged, lie within every human breast; and only divine grace can arrest their development.

Of the early life of Judas we know nothing; but that he was a man of attractive personality, his choice by Jesus as one of his intimates is sufficient proof. Neither to the eye of Jesus, nor to his own eye, was he then marked out for treason. Faulty, doubtless he was, as were his companions, but not especially so. They all, apparently, joined themselves to Jesus under mixed motives. The element of personal advantage, indeed, shows only too clearly in them all, and up to the very last. Did not stout-hearted Peter ask (Matt. xix: 27), "Lo, we have forsaken all and followed thee. What shall we have, therefore?" Were not their unseemly disputes carried even to the sacramental-table? And does not too much of the same spirit pervade even the religious life of to-day? Is not self-preservation the initial impulse with most of those who, in the technical sense, "come to Jesus"? Few there are, at least in the earlier stages of the Christian life, who can protest with Xavier, that they are moved—

" Not for the hope of winning heaven,
Nor of escaping hell;
Not with the hope of gaining aught,
Not seeking a reward";

but only—

" As Thyself hast loved me,
O ever living Lord."

This is not to discredit such motives altogether—Jesus himself used them (Matt. xi: 28-30)—but only their dominant influence as characteristic of the highest Chris-

tian life. The real use of these inferior motives is to give weak humanity a start, a something to sublimate, and rise out of. Just at this point the radical difference between Judas and the other disciples comes into sight. Just here, too, we gain our lesson as to the peril of allowing ourselves to dwell upon salvation as a boon, valuable according to what we can make out of it, not as an agency for making us over into loyal, unselfish children of God.

That Judas was a natural leader, his choice as treasurer and general commissary would seem to indicate. Even more distinctly, it testifies to his business capacity. He had the tradesman's instinct. And the temptations which overthrew his conscience were those which most naturally beset a shrewd, hard-headed business man. The form of his demand upon the chief priests (Matt. xxvi: 14-16), "What will you give me?" is just that which such a man would use, when he had made up his mind to be a scoundrel. His betrayal of Jesus was a cash transaction throughout. And that is also the undoing of many a modern Judas in the business world.

It is entirely consistent with this view, however, that the moral nature in Judas was originally strong. Never, perhaps, a strictly conscientious man, he was not deficient in moral sentiment. It was the pressure of this force, I should imagine, which first drew him to Jesus, and which held him to a formal allegiance long after the spirit of loyalty had gone and its offices had become irksome. That is certainly the way in which it works in many a backsliker today. It could not keep him from the atrocity of betrayal. Alas, no; conscience alone can not effect so much. But it did drive the traitor to suicide. (Matt. xxvii: 3-5.) Readers of "Romola" will note the contrast, at this point, between Judas and Tito Melo, a traitor like Judas, but, unlike him, a conscienceless traitor; unlike, also, in the manner of his death, by the hand of the man he had wronged, not by his own hand. And a similar difference in wrong doers is everywhere observable.

Yet withal it is noteworthy how, through it all, Judas not only won, but held to the last, the confidence of his comrades; not of Jesus—who learned to know him earlier—but of all the rest. So far was this true that even at the Passover supper, when the sad announcement was made of treason in their own family circle, suspicion did not fasten on Judas, but the horrified cry broke from every heart, "Is it I? Lord, is it I?"

It is, indeed, an alarming fact that the worst crimes, those particularly which involve treachery, are possible only for those who have gained and held the confidence of their fellows. No common miscreant, e. g., could have embezzled \$690,000 of funds from a New York bank.

So, as we come to trace, positively, the crime of the traitor, we find it in his habitual preference of himself and his own personal, private advantage over Christ and the things of his Kingdom. Instead of fighting against this, and opening his heart to the sway of an unselfish devotion, he allowed himself to become more and more self-centered. Therein his principle of life differed from that of his companions; and therein also their careers were unlike. To a similar dreadful issue it has brought, is bringing, multitudes of men in our own day. Never was there a time when men had greater need to see to it that their fancied religion is not in excess of their morality.

Judas began his downward course, we may imagine, by peculation. He did not call it by that name; did not think of it as involving such an element of evil. He simply found himself, some time, in possession of more

funds than were immediately needed, and at the same time saw where it might be employed profitably to himself, and to the company. Has he not a right to use it thus—he not unlikely reasoned—being the treasurer? But the serpent was coiled up in the reasoning, and its outcome was only too certain—more dishonesty, alienation, distaste for evangelistic work, dissatisfaction with the Master's course of procedure, the fancy that others suspected the truth, irritability, deepening into hostility. And then, when Jesus rebuked his criticism of Mary for wasting the precious ointment, the devil entered into him; and when, at the supper, his treachery was exposed, that completed his list of fancied injuries; out into the night he rushed, and threw himself fully into the power of Satan.

It is dreadful! But the worst of it is, that it is so sadly natural and so easily understood. Crimes like that of Judas do not spring full grown into life; they spring from just such selfish seeds as that which he allowed place in his heart. It is the danger which threatens every one whose ideal of life is self-advancement; the peril which stands around the gateway of a religion which presents itself as primarily a scheme of personal safety, rather than a life of loving devotion to Christ and the great things he has at heart, to wit, the changes—individual, social, political, religious—which must be effected before God's Kingdom is established on the earth.

The Waiting Victim.

Out from the leafy shade which had covered his weakness, the Master steps forth, to meet the crowd of Roman soldiers, temple police, scribes, pharisees, chief priests and the attendant rabble, with Judas in advance, who had come to capture him. How grand he is in his invincible self-possession, as, neither hiding from them nor waiting their approach, he advances to meet them! No trace of weakness now. All that had been for the ear of his Father, who seeth in secret. This is the open reward. It is the way by which the Father is wont to reward fidelity. Such courageous calmness is a common gift to those who obediently take the cup from his hands, and drink it. It was the disciples, who had slept away their hour of preparation, Judas the sordid traitor, and the crowd he piloted, who were the victims of fear.

There was no nervousness about the Master when Judas hurriedly ran to him, in a last desperate effort to conceal his baseness—poor fool—and kissed him over and over, lover-like, overdoing the part as such men are apt to do. There was a momentary shrinking by Incarnate Goodness from the touch of such ineffable baseness; as indicated in his protest, "Betrayest thou the Son of Man with a kiss?" but it was Judas, not Jesus, who lost his self-possession, and had to be told to finish his dastardly work. Turning from the traitor, how calmly he confronts his foes! And at his simple avowal, "I am he," how wonderfully they are affected! What was the force which sent them backward to the ground? Miraculous? Nay, but the commanding force of goodness, confronting conscious guilt and impurity. It was the moral force, which drove the traders from the temple, and which has so often given delicate and fragile women mastery over rough men, bent upon deeds of lawless violence or shame.

How grandly, too, does he justify his apostle's encomium, that "having loved his own that were in the world, he loved them to the end"! "If ye seek me, let these go their way." (Cf. John x: 11.) Gracious Shepherd, faithful always! Careless for himself, but full of care for those whom the Father had given him! What majesty, again, in his gentle rebuke to Peter; outraged, as he saw vile hands laid upon his beloved Master, and

resenting the abuse in the only way his rude nature knew how—"Put up thy sword." Twelve legions of angels are round about us, ready to my call, but how, then, should the mission entrusted to me be accomplished? The tones of that superior voice—how often since then have they been heard, restraining the unregulated indignation of loving disciples, and teaching them the nobler victory of evil by patient goodness! With what gentle courtesy, also, he turns to his captors, drawing away for a moment from their rough grasp, with a gentleman's "Allow me" (Luke xxii: 51), that he may heal the ear which Peter's sword had cut off. No miracle for his own behoof, but in mercy to his foes, all the might of Omnipotence!

And then, with what a masterful recognition of the incongruity, and even ludicrous absurdity, of the whole proceeding, he calls the attention of his foes to the array of force which they had thought necessary for taking One, whom they had daily met and listened to, in the temple yonder! With what lofty spirit and righteous indignation he traces the whole transaction to its source, and warns them that the hour of darkness is brief.

Then all is done; and without remonstrance he gives to evil its way. They bind him—how could they do it! His disciples take advantage of his permission and cravenly flee away, losing thus another opportunity of loyal service, and another experience of God's preserving care; and so the emissaries of Satan lead their unresisting Victim back to the city which had spurned him, and the sacrifice by which he was to give life to the world.

Christian Endeavor Service.

By Rev. J. H. Good, II.

Religious Barrenness. (Luke xiii: 6-9.)

Topic for March 3d.

It is not a question of fruit or no fruit, but of what kind and of how much. We are producers. We have physical force and we have mental force. Every expression of these forces produces a result. It may be very small, and it may be of little value; but some effect follows every movement of body or mind. Whether we will or no, this is the law of our being. Now, it is only left to us to determine by careful thought and skillful training what kind of results shall come from us and how abundant they are to be. These are all trite sayings in the realm of our work-a-day life. But in the Christian service they do not appear to be so well considered. The bell boy and the cash girl seem to understand that the value of their service and the rate of advancement depend upon their own alacrity of response and attention to business. But, for some reason never yet explained satisfactorily, in the Christian activities we are slow to be moved by the same conviction.

* * *

This is the soul of it all. This is the fact that marks and declares our spiritual nature. That it is that lifts us above all other animals and separates us from them in dignity and destiny. It is one of the most inspiring reflections of the human mind, that our Lord expects us to take this fruit-producing force, of which we can by no means divest ourselves, and so carefully direct it that the results shall constantly augment the growth and influence of his kingdom. "Hercin is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." Other men are bearing fruit also. God is using their efforts in shaping his redeemed world. But the joy of exercising their choice and of receiving the reward of

the same, they do not know. What an inspiration it was to England's defenders once, when on the eve of battle they read these words on the flag aloft: "England expects every man to do his duty!"

* * *

So, Christian Endeavorer, wherever you are, it is enough to thrill your soul that Jesus is looking you over day by day, as an enthusiastic orchardist may walk among his trees, expecting to see you carefully thinking how you can make your words and your work more productive of efforts in a Christian way. You and I are just like a skilled workman at his bench. In his hand is some piece of delicate machinery. Spread out before him upon his bench are his tools. How he turns from one tool to another, searching for just the one which will aid him in the perfection and completion of that mechanism! So you and I at our daily tasks can use patience, good nature, fidelity, study, hard work and unselfishness in such a way as to stamp all that we do with the Christian quality. We can give such value to ourselves that the way will be open for some word of influence or some act of service which will tell directly for our Lord and his Word.

* * *

Another consideration of great encouragement is the fact that our Master is at work upon us with this end in view. "Let it alone this year also, till I shall dig about it" What if our eyes could be opened to see this process going on with us! Opportunities brought forward, impulses given, coincidences arranged and events set in motion in order that we might the more easily and the more abundantly add to the harvests in the Kingdom of our Lord! That is exactly what is being done with you and all of his disciples. How are you responding to this constant culture of the divine Vinedresser? Have you ever had a tree or plant of rare beauty and value? Have you worked over it and coaxed it and watched it to see it bringing out its delicious fruit or luxuriant blossoms? What were your feelings? What were your expectations? your hopes? your solicitudes? What was your joy as you saw your plant responding to your painstaking? But what if, after all your effort and expense and watchfulness, it shriveled and withered!

* * *

Very suggestive is the language here: "Why doth it also cumber the ground?" We do not use that word "cumber" much in our conversation. When the term is transferred from the vineyard to men, it means hanging on. The world is losing patience with "hangers on." The sentiment against them is growing with rapidity and vehemence. Politically, socially and every other way the demand is increasing that men shall be producers of some results which are helpful to humanity. The crib-feeder in politics, and the money-spender in society, and the fence-sitter among workmen, are fast losing caste. The cry is going up: "Cut them down." The world has no use for such. The disciple who is a mere feeder in the Kingdom of God cannot survive. Christ is at work with every follower to bring him to the condition of a valuable producer in his vineyard. If our eyes are open, we can discover his efforts with us. The alternative prospect with every one is distinct and diverse. After "this year also," he will say: "Well done," or "Cut it down!"

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Carlyle said: "Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright."—Planets and People.

Book Notices.

"Forbidden Paths in the Land of Og" (Revell & Co., pp. 257, \$1.25), is the narrative of the excursion of three missionaries in the country lying east of Judea—the ancient land of Bashan and territory of Manasseh, the Pe-rea of our Savior's time, and the present habitat of the fierce and unsocial Bedouin tribes. The little book hints at the difficulty of obtaining permission to travel through the country. It suggests the earlier work entitled "Giant Cities of Bashan," to which in interest and value it is decidedly inferior. Yet it is a pleasant book to read and helpful in giving clearer impressions of that historic region.

"Life of Mrs. Booth." By W. T. Stead. This is not a biography in the ordinary sense; it is rather a character-sketch. It shows Mrs. Booth as the moving spirit in the Salvation Army. To her more than to any other is due that organization with its remarkable successes. No one can read this volume of 242 pages without concluding with the author that it seems probable that the future historian may record that no woman of the Victorian era—except it be the monarch who gives her name to the epoch—has done more to help in the making of modern England than Catherine Booth, the foundress saint of the Salvation Army. F. H. Revell Co., Chicago & New York. \$1.25. For sale at the Tract Society Book Store, Grant avenue, San Francisco.

"Instruction for Chinese Women and Girls." A Chinese book of etiquette and conduct for women and girls, by Lady Tsao, translated by Mrs. S. L. Baldwin, and said to be the first book of etiquette ever published. Tsao Tai Ku, on the illness of her brother, Pang Ku, President of the first college of the empire, took up his work as a historian and carried it on so admirably that no one could tell where he left off. This so pleased the Emperor that he commanded the ladies of his palace to do her reverence and call her "Instructor of Women." And then, while teaching the women at court she prepared the rules of conduct which are found in this book. There are chapters on the cultivation of virtue, woman's work, politeness, early rising, reverence to parents, to the father-in-law and mother-in-law, and the husband, on the instruction of children, domestic duties, the treatment of guests and gentleness and harmony. The book is handsomely bound in bright scarlet, is attractive to the eye, and carries much showing the virtue and wisdom abounding among the Chinese. Eaton & Mains, New York. 75 cents.

"The Autobiography of Charles H. Spurgeon." F. H. Revell Co. Chicago and New York. Vol. III. \$2.50. The third volume of this interesting autobiography begins with the opening of the tabernacle in 1861, though the years covered by it are from 1856 to 1878. One of the most interesting chapters is that concerning the deacons and elders and pastors and teachers. "The past generation of deacons is to be spoken of with reverence," says Spurgeon, "in all places where holy memories are cherished; but out of them all, my friend counsellor and right hand, was Thomas Olney. Never did a minister have a better deacon, nor a church a better servant." Mr. Spurgeon made his church officers feel that they were in a real sense his brethren in Christ. They called him "the Governor," and among the deacons one was spoken of as "Brother William," another as "Uncle Tom," and still another as "Prince Charlie." Mention is made of a very touching proof of a deacon's loving self-sacrifice and generosity. During a serious illness Mr. Spurgeon had an unaccountable fit of anxiety about money matters. There was no reason for it, but he

had fallen into one of those curious mental conditions in which the mind seems to lay hold of some impalpable object and will not let it go. After trying in vain one night to comfort him the deacon went home and returned soon with all the stocks and shares and bonds and available funds that he had, and putting them down on the bed said in great agony: "There, my dear pastor, I owe everything I have in the world to you, and you are quite welcome to all I possess. Take whatever you need and do not have another moment's anxiety." In this volume we have instances of remarkable blessings coming from the publication of Mr. Spurgeon's sermons. They were a weekly cheer and comfort to thousands of Christians and many conversions are traced to the reading of them. Among the many remarkable occurrences in his ministry is the conversion of a man who had deserted his wife. Something said in one of his sermons made the woman think that he was familiar with her case. At the close of the service she went to him and told her sorrow. He said to her that there was nothing for them to do but to kneel and pray for the immediate conversion of her husband. When they arose from their knees Spurgeon said: "Do not fret: I feel sure your husband will return to you, and that he will yet become connected with our church." Some months afterwards the woman appeared at church with a man whom she introduced as her husband, and on comparing notes it was found that the very day on which prayer had been offered by them for his conversion he had stumbled on a copy of one of Spurgeon's sermons. He was on a ship far away at sea. As he read the sermon the truth went to his heart, he turned to God, came back to London as soon as possible, sought his wife and her forgiveness, and in a few weeks after his appearance with her at church was received to membership. The story of the Pastors' College forms two valuable chapters. In the two on "Memories of My Father," by Pastor Charles Spurgeon we have glimpses of the man as he was to his children. The son says: "Never had any son a kinder, wiser, happier, holier, or more generous sire; and I count it as one of the highest honors of my life to be permitted to place within the already well-stored casket a few gems which memory has preserved through that sweet relationship, which, in God's great goodness, I, as one of my father's sons, was privileged to enjoy." There are more than a hundred fine illustrations, and all in all the volume is a credit to the firm publishing it, which is sending out much literature of high value.

The Rev. Herrick Johnson, D.D., LL.D., of McCormick Theological Seminary, makes a plea in the Herald and Presbyter for the Christian college. Outside of the church and the home he finds no other agency that has entered so dominantly and structurally into our national life. "Kept Christian and brainy and open-eyed, the possibilities of their transforming and uplifting force are simply limitless. What an investment that man or woman made who gave Princeton its first endowment fund! We have waiting, struggling institutions at Tacoma and Los Angeles on our Pacific coast, that if helped now by generous gifts might easily surpass Princeton's last century's splendid service to learning and godliness."

Consul-General Goodnow, who returned recently from China, says that he said "rice Christians" at an early day, when speaking of Chinese converts, but that he could never say it again. As to the genuineness of the Christian profession among the Chinese, he says that he has no shade of doubt.

Church News.

Northern California.

Petaluma.—Plans are being made for the dedicatory services of the church building now in process of construction.

Oakland Pilgrim.—The annual clam-chowder dinner was given last Friday evening, from which about \$60 were realized for the church work.

Crockett.—Three persons were received into church fellowship at the February communion. The work of the church has been greatly quickened by the special meetings. The pastor heartily commends Mr. Orr and Mr. Savory to churches wishing the services of evangelists.

Auburn.—Rev. Wm. D. Kidd has just returned to San Mateo after spending two weeks in Auburn, during which time his health has been greatly improved. Sunday morning he preached for us. The pastor has heard many complimentary references to his sermon. Mr. Burgess has a class in a mission Sunday-school at Bowman, two and a half miles from Auburn. Sunday, just before the school was dismissed, he was presented with a gift of \$10, the proceeds of an entertainment given last week by the school. It was a complete surprise to the recipient.

Southern California.

Claremont.—This church showed the great interest it takes in Pomona College by a contribution on a recent Sunday of \$500.

Los Angeles Bethlehem.—The Star, the new paper published in the interests of the Bethlehem Institutional church, will be enlarged March 1st.

Sierra Madre.—Three persons were welcomed into fellowship at the recent communion. This church is endeavoring to reach self-support this year.

East Los Angeles.—Five persons were received into membership at the last communion service. Individual communion cups are to be used hereafter.

Notes and Personals.

Vice-President Stubbs of the Southern Pacific railroad is Superintendent of our Pierce Street Sunday-school.

The San Francisco Association will meet in the Pierce Street church, March the 7th.

Rev. W. C. Day has engaged to supply the Olivet church in this city for a few weeks.

At Beulah, near Oakland, there is a Home for aged and infirm colored people. Rev. E. Hoskins frequently preaches there on Sunday.

A religious census of Buffalo, New York, shows that about 60 per cent of the Protestants attend church regularly, and 80 per cent of the Catholics.

Mrs. R. C. Brooks, wife of the pastor of Pilgrim church, Oakland, went to Oregon this week to have part in the musical program of the Willamette Oratorical Association.

The Rev. Philip Coombe preached in Park church Sunday morning, and was pleased to find twice as many persons in attendance as there were when he preached there eight months ago.

Mr. and Mrs. J. L. Barker of Berkeley go this week to Honolulu, where they are to meet their daughter,

Miss Gertrude, who is on her way home, after seven years' missionary work in India.

Rev. J. H. Goodell of Petaluma has been called to the pastorate of the Market Street church of Oakland. Mr. Goodell was pastor of the Market Street church before his entrance into a professorship in Pacific Theological Seminary, and greatly endeared himself to the people.

The Sunday-school of Pilgrim church, Oakland, has adopted "the star system." The scholar who is present every Sunday for three months receives a silver star; at the end of three months more regular attendance secures a gold-plated star. At the end of the year all who have been present every Sunday except when necessarily absent receive a gold star in perpetuity.

The Rev. Dr. E. E. Baker of Cleveland has accepted the call to the pastorate of the First Presbyterian church of Oakland. Recently, when the call was extended, the hearts of some of the people went out so longingly for the former pastor, Dr. Coyle, that fourteen votes were cast to ask him to return. Dr. Coyle is very popular in Denver, but it is not certain that he can stand the work in that altitude.

A minister who signs himself "Puget," thus indicating that his home is in the Puget Sound country, and who has just passed his seventy-fifth birthday, tells in the New York Evangelist how he spent a recent Sunday. In the morning he preached and administered the sacrament of the Lord's Supper, baptized a child and welcomed one person into church fellowship. In the afternoon he taught a Bible class and in the evening preached again to a large congregation. A few days before this he walked ten miles through the rain to attend two funerals. As to age he is considerably beyond the "dead line," but he thinks he is not wholly dead yet, or if he is, that he is like the decapitated turtle of which Paddy said, "An' sure the crayther's dead, but he isn't conscious of it."

Washington Letter.

By I. Learned.

The Edgewater church of Seattle has been enjoying a season of quiet, but helpful spiritual growth, ever since the beginning of the new year, without any unusual outward movement or special services. In the church and the Endeavor Society and Sunday-school there has been an increasing interest, resulting already in several additions to the church. The pastor, Rev. J. T. Nichols, has the entire confidence of his people and they esteem him highly for his work's sake.

Our University church, Rev. T. C. Wiswell, pastor, is to observe the Day of Prayer for colleges, in connection with the Y. M. C. A. of the State University. This church holds a vesper service at five o'clock Sabbath afternoons, and omits the customary evening service. Thus far this has proved to be a successful change in the matter of larger attendance.

The West Seattle church seems to prosper, with a spirit of harmony and increasing congregations. Pastor Kindred recently found temporary shelter for his family, in an unfinished building not far from the new church site, which they hope to occupy until a better house can be found or until a parsonage can be erected. The lots for the new church edifice are very centrally located and it is expected that the house of God will overshadow them ere the coming summer is ended.

Taylor church is quietly looking about for a new pastor to succeed Rev. A. N. Raven. Rev. L. L. Woods has supplied for a single Sabbath and led the midweek

meeting on Thursday evening last. Rev. Harry W. Young of the C. S. S. & P. S. will preach for the church on the 10th instant.

The Olympia church seems to be very happy in the resumption of its activities under the leadership of its new pastor, Rev. E. R. Loomis, who is now resident in that city with his family.

The church at Port Angeles, failing to secure Rev. H. W. Chamberlain, has called Rev. D. H. Reid of Victoria, B. C., who will probably accept. The latter is also called to the pastorate of the Edmonds church, whose pulpit will be vacant March 1st, by the resignation of Rev. W. A. Arnold.

Leavenworth will become vacant on April first, by the more recent resignation of Rev. John W. H. Lockwood.

Rev. Chas. R. Laporte is spending a few weeks at Sunnyside, looking over the situation there.

Other churches yet vacant and demanding attention are Long Beach, Cathlamet, Kalama, Marysville, Edison and Quillayute.

Reports having been currently circulated that our Presbyterian friends had about completed arrangements to come into possession of our church and its property at Aberdeen, a visit was made to that place by Dr. Kingsbury, representing the H. M. Society, and Supt. Green of the C. S. S. & P. S., when it was found that such reports were wholly without foundation in fact, no thought of such overtures having been made or considered by either our church or its officers. Several of the members were called upon during the day spent there and an exceedingly harmonious conference was held with those present at the mid-week meeting, after personal notice had been given to every resident member of the expected presence of the visiting brethren.

Plans were formulated for the early liquidation of the obligations to the C. C. B. S., and a considerable payment of cash within the next sixty or ninety days. Pastor Crawford, who is suffering just now from an attack of the lagrippe, has assured the church that he will give this effort his heartiest co-operation and best energies.

Dr. Kingsbury has also recently visited the church at Cathlamet, spending a Sabbath with them. On the 10th Rev. J. T. Nichols will supply them, while Dr. Kingsbury occupies the Edgewater pulpit.

Readers of The Pacific hereabout were greatly interested in the letter appearing in your last issue regarding the "Happy Washington church," and they all gladly and quickly respond to the action of the First church, Tacoma, in binding more closely to their hearts and work their much beloved pastor, Rev. Edwin T. Ford. Such expression as was this was the more clearly and heartily shown by the promised addition to the salary of him who had given such faithful and truly helpful service.

Gate City, Wash., Feb. 9th.

Oregon Letter.

By George H. Himes.

The Salem First church is proceeding on the even tenor of its way, under the leadership of its able pastor, Rev. W. C. Kantner, D.D. Steady growth is the rule in all departments of the life of the church, and it may be stated, without odious comparisons with other churches, that none are more esteemed or more influential, in all that tends to make the community better or increase its spiritual power. Two new members were received today, and two others were expected, but were

unavoidably kept away. The Sunday-school, under the superintendence of Mr. J. B. T. Tuthill, a native son of California, is in good hands and is flourishing. While it might be larger in numbers, and a constant effort is being made in that direction, its interest, as registered by the collection, is certainly very good. A drill is given during the opening exercises touching the names and consecutive order of the books of the Bible, which is highly beneficial and may be the means some day in preventing the confusion frequently arising from some one attempting to locate the Sermon on the Mount in the Pentateuch, or being a party to some other equally humiliating error. Here, as in other places, the main difficulty in the way of the growth of the Sunday-school is not in the difficulty in getting children to attend, but in lack of teachers for the classes that might be formed. For this condition the lay members of the church are responsible.

For several days past Dr. and Mrs. Kantner have been in sore straits concerning a beloved child—a sweet little daughter of three years. For months the child has had an affection of the cords or glands of the neck, and a number of tumors have been caused thereby. These have been lanced from time to time, under the direction of the best medical and surgical advice obtainable, but no permanent relief has been obtained. Finally, the condition becoming so critical, it was deemed wise to have an operation performed, in order that the cause of the abnormal growth might be removed and the little life saved. This was performed last Thursday, the child being placed under an anesthetic for more than an hour. The operation proved more difficult than was expected, six glandular tumors instead of one being removed. On the second day after the operation the conditions were alarming, the temperature for several hours being as high as 106 degrees, and grave apprehensions were felt about the child's life. The situation is more favorable today, the temperature being nearly normal; hence, it is earnestly hoped that the most critical period is passed. The multitude of friends of the parents will greatly rejoice when the danger is known to have been passed.

The making of laws, like the making of books, knows no ending. This is exemplified in this capital city at this time, as the biennial session of the State Legislature is now and has been in session since January 12th. In the Senate, 219 bills have been introduced, and in the house the number of bills has reached 350. Probably not more than one-half of the measures will ever become laws, and of those which are enacted it is not likely that one-half will ever be enforced. The habit of enacting laws, and then permitting them to become practically dead letters, creates a contempt for law that is positively harmful. It is simply marvelous to observe how much is attempted in the line of legislation that has no practical value whatever. It would doubtless be a blessing to the state and greatly in the interest of true economy if there was no legislation oftener than once in four years. The matter of electing a Senator is apparently as far from being settled as it was at the beginning of the session. Fifty-six of the ninety legislators are Republicans, hence the responsibility in the event of a failure to elect must rest upon that party; of these, thirty-two stand and have stood solid for Hon. H. W. Corbett; the most votes that any other candidate has had was thirty for Hon. Binger Hermann, the present Commissioner of the U. S. Land Office.

In a so-called Christian or Disciple paper I recently found the following: "Grove City is a college town of about 3,000 inhabitants, with four pedobaptist churches, but, sad to say, we have no church within a dozen miles. I wish some good evangelist could come here and hold

a meeting. Please publish this and oblige a sister.—M. J. B., Grove City, Pa."

This is of a piece with the preaching by a Disciple, Christian, or Campbellite minister in Albany, this state, recently. He made no secret in saying that all persons who were not members of his church, or were not baptized by immersion, would go to perdition. He succeeded in creating considerable commotion in the community, and obtaining a large following, such as it was. During a series of evangelistic services of about a month's duration he persuaded something over two hundred persons to accept his views. His methods were not such as to carry conviction to thoughtful and really serious minds, as befits so important a thing as one's religious belief; and as a consequence it is not believed, by those who have watched the movement with abiding interest, that it will result in much if any permanent good. Some of the converts were of a most frivolous and trifling character and were known to have indulged in bets with each other as to whether they would go forward and make a confession when the appeal was made, or not. Such work is most pernicious. Its tendency is to trifle with and make light of what ought to be the strongest and highest motives or purposes that influence the human race to action, to say nothing of the influence it has upon the cause of Christian comity.

Salem, Oregon, Feb. 17, 1901.

Twentieth Century Foundation Work.

As the Holy Bible is the revealed will of God to man, and as the Book of Books is the true foundation of all missionary effort, and the great and most efficient missionary for the nations, kindreds and tribes in darkness and without a true knowledge of God, the question arises as to the duty of the Christian as an individual regarding the general spread of the Scriptures among the people at home and in foreign lands. Our Lord's command, "Go ye into all the world and preach the gospel to every creature," is binding on every follower of Christ. If therefore, no Christian is exempt from aiding to send the Bible to the dark, benighted earth, which Book is the foundation of all Christian activities, the question arises, "How much owe thou to my Lord?" The answer comes, "According to what a man hath." Then, in the amount paid to benevolences, the circulation of the Word of God should have its share, and if but twenty-five cents a member on an average should be given annually to carry the Bible to the poor of this and other lands, it would send the Bible to those destitute of it in less than ten years, or as soon as the Scriptures could be translated into the languages and dialects of earth.

Through the united wisdom of the leading divines of Great Britain, the English and Foreign Bible Society was organized in 1804; the American Bible Society in 1816, and the California Bible Society in 1849. The British and American societies have issued from their presses over two hundred and thirty-six million copies of the Bible and portions of the Scriptures, and since 1849 the California Bible Society has circulated over half a million volumes, in twenty-five languages; and during the last decade this society has donated over sixty-four thousand, eight hundred Bibles, Testaments and portions all over the State of California, and it has sent Bibles to Alaska and California. The soldiers and sailors going to Manila and China have been supplied with the New Testaments that they could carry in their side pocket.

Bible distribution in California is increasing and is a most important work, a work which the churches committed to the California Bible Society over fifty years ago. Then the State was sparsely populated; but since, the population has greatly increased and now it is rapidly increasing and much of this increase is from foreign lands; and to create a love in them for American institutions, the first duty of the Protestant church is, through this Bible Society, to see that the newcomer is supplied with the Holy Scriptures, which is the most economical way of circulating the Bible in California, or any land. This Society has had its colporteurs, Bible committees, city and county branch societies, scattered over the entire State, and thousands of families and individuals have been sought out in mountain and valley (who could not have been visited by individual churches) and supplied with the Word of God.

Much has been said and written about the financial and spiritual progress of the twentieth century, and wisely, too, and much more will be written and done regarding the Redeemer's Kingdom; but little has been said or written regarding the open world anxiously waiting and looking for the entrance of the Bible—the great missionary, through Bible societies, with banners on which shall be inscribed: "The entrance of Thy Word giveth light."

The past glorious century has left its historical pages and we have entered upon the new century with hopes and promises of better things. Let, therefore, every disciple of our Lord cheerfully put forth the generous, paying hand, to aid in sending "the leaves of the tree which are for the healing of the nations"; whose inhabitants are reaching out their hands, if haply they may find Him "of whom Moses in the law and the prophets did write."

May not the California State Bible Society, since the co-operating churches are now exempt from taxation of their houses of worship, and since the abundant rains are falling to fructify the soil of California, expect larger offerings to help it in its growing work of benevolence? For such results the Board of Trustees are praying and hoping.

John Thompson,
1350 Franklin street, Oakland, Cal.

O Almighty God, give to thy servant a meek and gentle spirit, that I may be slow to anger, and easy to mercy and forgiveness. Give me a wise and constant heart, that I may never be moved to an intemperate anger for an injury that is done or offered. Lord, let me ever be courteous and easy to be entreated. Let me never fall into a peevish or contentious spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness or cross accident, no employment or weariness, make me angry, or ungentle, or discontented, or unthankful, or uneasy to them that minister to me; but in all things make me like unto the holy Jesus. Amen.—Jeremy Taylor.

Free to Everybody.

Dr. J. H. Willis, a specialist of Crawfordsville, Indiana, will send, free, by mail, to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

Our Boys and Girls.

Dotty's Letter.

I'm going to write grandma;
O mamma, won't she be glad
To get a letter from me,
The first she has ever had?

I have never written a letter
To any one before;
But now I'm going to begin—
P'raps I'll write many more.

Give me some pretty paper,
That lovely, palest pink;
And your gold pen, mamma,
And the bottle of violet ink.

I'll get the dicsonary,
To be sure the spelling is correct,
For grandma is very 'ticular,
And will 'zamine each word, I s'pect.

"Dear grandma," I'm going to write—
(O dear! there's a blot!)
"I know you'd like to hear
From your own little Dot."

Mamma, tell me what to write!
I don't know what to say,
O dear! it's awful hard work!
I guess I'll go to play.

"Just say I want to see her;
Give her your love and ask whether
She is coming to see us soon,
And tell about the weather."

Well—"I want to see you, grandma,
The weather is awful hot;
Are you coming to see us soon?
Mamma sends love.—From Dot."

—Mary E. Colby, in Sidney (N. S. W.) Methodist.

The Negative Man.

One of the most pitiful sights in the world is the man who never has any opinion of his own, the backboneless man, the man who never differs from you, whose only opinion is accent to the one you express.

We instinctively despise the man who never opposes us, who always says "Yes, yes," to everything we say.

The negative character is always a weakling; the world looks upon him as an imitation of a man, not the real article. What the world wants is the positive man, the man who does his own thinking, the man who dares to step out from the crowd and live his own creed, who dares to have and to express his own opinions; this is the man who gains the respect of the community.

The negative man may be a very good, inoffensive sort of a person; he may never do any harm in a neighborhood; but, on the other hand, he never does much good. He is never sought out in an emergency, because no one believes he can accomplish anything; he is virtually a nobody.

A person who is naturally weak or timid should bend all his energies to acquiring self-confidence, firmness, decision, just as one should study to acquire a knowledge of mathematics or science. He should never for a moment give way to the thought that he would not be equal to any emergency. He should not refer to or lean upon others, but should do his work or his thinking independently.

Henry Ward Beecher used to tell the following story of how he was taught, when a boy, to depend on himself:

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a quiet tone, but with terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"I did study it two hours."

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy, but it seasoned me. In less than a month, I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No!'

"I hesitated, and then went back to the beginning; and, on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"The next!" I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on, and finished; and, as he sat down, was rewarded with 'Very well.'

"'Why,' whimpered I, 'I recited it just as he did, and you said "No!"'

"'Why didn't you say, "Yes," and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says "No," your business is to say "Yes," and prove it."

The greatest service a teacher can render a pupil is to train him to depend upon himself, to trust to his own powers. If the youth does not practice self-reliance, the man will be a weakling, a failure.

Lincoln's Religious Belief.

When General Sickles, in conversation with the President, asked him what he thought about Gettysburg, Lincoln replied that he knew they would win; that he had "no fears of Gettysburg." General Sickles was very much astonished at this and said, "Why not, Mr. President?"

Lincoln told them that before the battle he went alone into his room and prayed Almighty God to give them the victory, vowing to stand by his Maker if He stood by them.

"No, General Sickles, I had no fears of Gettysburg."

Some Christians in a western State said to a gentleman who was going to visit the White House:

"We want you to ask Mr. Lincoln if he loves Jesus." The gentleman visited the White House, had an interview with the President, and after his business was finished said: "At the solicitation of some Christian friends, I have a question to propose to you if you will allow me, Mr. Lincoln." "Certainly," was the courteous reply. "Do you love Jesus?" inquired the gentleman. The President burst into tears, buried his face in his handkerchief, and for a long time was unable to speak. He at length said:

"When I left Springfield, I said to my fellow-citizens, 'Pray for me!' but I was not then a Christian. When my child died, my heart was still rebellious against God. I was not then a Christian. But when I walked the battlefield of Gettysburg, and saw the wounded and the dying, and felt that by that victory our cause was saved, I then and there resolved, and gave my heart to Jesus. *I do love Jesus.*"—"The Forest Boy."

Lincoln's Tenderness.

One day a member of Congress who called at the White House on business saw an old man standing by the gate, crying as if his heart would break. The Congressman, used to such sights, passed in without speaking to the man. The next day he saw him in the same place, weeping bitterly. Remembering the old man, he stopped and asked him his trouble. The man told him his boy, a soldier in General Butler's army, had been sentenced to be shot the next week.

The Congressman led the poor old father into the executive chamber.

Lincoln, with his usual kindness, greeted him and asked what he could do for him.

The old man told his story. A cloud came over the kind face of the President.

"I regret that I can do nothing for you," he said; "General Butler has sent me word that I destroy the discipline in the army by my numerous reprieves."

When Mr. Lincoln saw the old man's grief he said, "Here goes," and wrote, "Job Taylor is not to be shot until further word from me.—Abraham Lincoln."

This only partially reconciled the father, for he believed Lincoln would later order his son shot.

Lincoln said to him: "If your son never looks on death until further orders from me, he will live to be as old as Methuselah."

The Boy Webster.

Daniel Webster as a lad is thus described by John Bach McMaster, the historian, in the first of his illustrated papers on the statesman, published in the November "Century":

As the boy grew in years and stature his life was powerfully affected by the fact that he was the youngest son and ninth child in a family of ten; that his health was far from good; that he showed tastes and mental traits that stood out in marked contrast with those of his brothers and sisters; and that he was, from infancy, the pet of the family. Such daily work as a farmer's lad was then made to do was not for him. Yet, he was expected to do something, and might have been seen barefooted, in frock and trousers, astride of the horse that dragged the plow between the rows of corn, or raking hay, or binding the wheat the reapers cut, or following the cows to pasture in the morning and home again at night, or tending logs in his father's sawmill. When such work was to be done it was his custom to take a book along, set the log, hoist the gates, and while the saw passed slowly through through the tree-trunk, an operation which, in those days, consumed some twenty minutes, he would settle himself comfortable and read.

Famous Revolutionary Flags.

One of the most interesting flags which figured in the War of Independence is that of Washington's Life Guard, now preserved in the museum of Alexandria, Virginia. The groundwork of the flag is of white silk, on which is painted a device representing a guard holding a horse and receiving a flag from the genius of liberty. Personified by a woman, Liberty leans upon the union shield, near which is an American eagle. The motto is: "Conquer or die."

A romantic interest attaches to the flag of the brave Count Pulaski, who was appointed a brigadier in the Continental Army in September, 1777, and fell at Savannah in 1779. Now in the possession of the Maryland Historical Society, it was made by the Moravian nuns at Bethlehem, Pennsylvania. While the good sisters were tenderly caring for the wounded Lafayette,

he was visited by Count Pulaski, and so impressed were they by the history and presence of this remarkable man that they prepared with their own hands, working into it the most beautiful designs, the rich crimson silk banner, which was afterwards his "martial cloak and shroud."—Success.

Many amusing incidents are told of Lincoln's kindness to animals and of his extreme conscientiousness on the subject. Once while driving through the country he saw a pig struggling in the mud. Lincoln looked at the pig and then at his own new suit and drove slowly on.

After riding a few miles, he turned back to find the pig. Coming to the spot he managed, with the use of a rope, to release the pig from its uncomfortable position.

Afterwards, in questioning himself as to his motive in freeing the pig, he was undecided what it had been.

At first inclined to lay it to his benevolence, he at last called it selfishness, "for," he said, "I did not do it to release the pig but to free my own mind from pain."

Scientific Nuggets.

After two years of trial, the French factories find that sesquisulphide of phosphorus is a very satisfactory material for matches. There has been no case of poisoning among the 2,100 work-people, and the frequent serious fires and explosions attending the use of white phosphorus have been avoided.

Describing the interesting material known as loess, Mr. William Starling states that, though so unfamiliar to most people, it is found in the United States, Europe and China. It is a yellowish, brownish or grayish earth, and its striking peculiarity is that, while so soft and friable that it may be powdered between the fingers, it is of such firm consistency that when excavations are made in it walls hundreds of feet high will remain standing like granite, though quite perpendicular. Its particles are so fine that they are said to disappear on being rubbed into the pores of the skin. In China roads become worn in it to depths of 70 or 80 feet, the walls being quite perpendicular, and in Mississippi, Nebraska and Kansas dug-out shelters in this formation are not uncommon. Its greatest thickness in Europe and America is 100 to 200 feet. But in China it reaches a depth ten times as great, and it is held responsible for the frequent shifting of the bed of the Yellow river.

The study of alloys promises to yield results of enormous importance in the near future. Summing up what has been learned already, Mr. J. E. Stead, a British metallurgist, states that a metallic alloy is a mixture of metallic substances that after melting does not separate into two distinct layers. If such layers do form, each becomes a distinct alloy; and lead and zinc, bismuth and zinc, lead and aluminum, bismuth and aluminum, and cadmium and aluminum are examples of mixtures showing such separation. Non-metals such as phosphorus and carbon often form definite compounds that dissolve in metals, the character of these mixtures justifying their placing among the metallic alloys. An alloy of two elementary substances often contains many constituents, not less than four being found in an alloy of equal parts of gold and lead. These constituents embrace free metals or of a definite chemical compound in an excess of metal, low-fusing mixtures, definite chemical compounds of metals with metals or metals with certain non-metals, and allotropic forms. Alloys are investigated by chemical analysis, by synthesis, by the physical changes in solidifying, and by structure as shown in micro-photographs.

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WHAT HE COULD NOT DO.

The aim and substance of all Woltersdorff's preaching was only Jesus Christ the crucified; and his continual theme the gracious message, "Jesus receiveth sinners." He was once asked why he so seldom preached about the devil. He answered, "I have still so much to preach about the Lord Jesus Christ."

One day a man came to him with the complaint, "I make no progress; I do not advance in my Christianity; I am ready to despair; there will never any good come of me." The experienced pastor said to him: "I will give you an advice, since it is all over with you. There is a tavern; go there, play, drink, dance, and enjoy life." The young man sighed and answered: "No, I can't do that." Then Woltersdorff said: "The fact that you no longer do that is a clear token that grace is working in you. Now go home, fall on your knees, and thank God that you can no longer do that." —Selected.

OUR SHARE IN MAKING THE WORLD BETTER.

"Are we doing our share in making the world better? Are we doing anything in that line? There is certainly need of such work. We have possibilities and capabilities of service. How have we improved these during the past week? It may be well for us to face squarely our duty, and to consider fairly how far we have met it. It may be that this tendency will lead us to do more the next week."

The seat of the sheep-rearing industry of the Union, we are told by a writer in Ainslee's, has shifted from the Middle West to the plateau region between the Rockies and the Sierras. Ohio is still doing very well in the business, with nearly 3,000,000 head, but she has dropped from first to fourth in the list of mutton producing States. New Mexico is at the head, with

more than 4,000,000; Montana has nearly as many, while Wyoming leads Ohio by a few hundred thousand head. Idaho closely follows Ohio in the rating. Oregon, California and Texas each has about 2,500,000 sheep. The Navajo Indians of Arizona are a material factor in the wool market. The tribe is wealthy through its flocks. The tribesmen are believed to own little short of 1,000,000 head, the care of the flocks and the weaving of wool being almost the sole occupation of the 22,000 Indians. Singu-

lar to relate, only a small part of the Navajo wool crop is worked up at home into the wonderful blankets that have made the tribal name famous. Only the coarser and cheaper blankets are now made of the native wool. The up-to-date Navajo weaver uses Germantown yarn and Diamond dyes.

Lord Shaftesbury, of whom the Duke of Argyll said that "the social reforms of the last century have been mainly due to the influence, character, and perseverance of one man—Lord Shaftesbury," had for his family motto, "Love—Serve." It not only adorned his crest and seal, but was embodied in and adorned his life.

We never know for what God is preparing us in his schools; for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be."

Strength and Vigor

Mr. C. M. Scott, 1849 Dorchester Avenue, Boston, Mass., tells how he became a strong, hearty man:

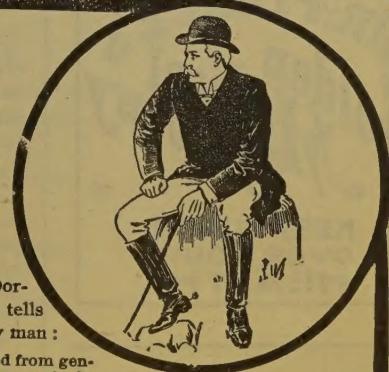
"About two years ago I suffered from general debility and I doubt if there was anybody more utterly miserable than I was. I had no life or energy, and was as depressed mentally as I was worn out physically. It was not at all unusual for me to go to sleep over my work. My blood was thin and watery, but the worst of it all was the dreadful, wearying nervousness at night. When I retired at ten o'clock, instead of going to sleep I would toss and turn till well on into the morning, and when I awoke it was without any feeling of being refreshed or rested. I lost so much flesh that I got down to 122 pounds in weight, and I had no desire for food.

"Last January friend urged me to try Dr. Williams' Pink Pills for Pale People. I had previously tried many different kinds of remedies and had consulted three physicians, but the little relief they gave was very brief, so I was completely discouraged. My friends, however, insisted and I tried the medicine.

"By the time the second box was begun there was such evident improvement that I continued taking them till the ninth box, when I felt that I was entirely cured. I now weigh 155 pounds. There is no sign of nervousness, I rest well and feel strong, and am able to enjoy life once more. Mrs. Scott was feeling a little run down a few weeks ago, but she immediately began taking Dr. Williams' Pink Pills for Pale People and she is experiencing the same beneficial results that I did."

(Signed)

C. M. SCOTT.



Dr. Williams' Pink Pills for Pale People

Are sold in boxes (never in bulk), 50 cents a box, or six boxes for \$2.00, and may be had of all druggists, or direct by mail from Dr. WILLIAMS MEDICINE COMPANY, Schenectady, N. Y.

BREVITIES.

"Obey." A blind beggar, sitting by the roadside. Who will tell what happened to him? Could he have been cured if he had not obeyed?

"Be pure." What is the debt we all owe? What will love make us do? What will love keep us from doing? What is a very bad way of harming others?

"Be with Jesus." Do you remember the mountain top, the glory, the visitors from heaven? What three disciples saw it all? Is it good to be with Jesus where he is?

"Be humble." Who wanted the best places? Whom did Jesus call to him? Whom did he tell the disciples they must be like? Is a humble child willing to be taught?

"Own Jesus." Do you remember who confessed, or owned, that Jesus was the Son of God? He wants you to own him as your Lord, not only with your lips, but in your life.

"Let Jesus in." Do you remember the tree and a little man who climbed it? Whom did he want to see? How did he show that he let Jesus into his heart, as well as into his house?

Sorrows are often like clouds, which, though black when they are passing over us, when they are past, become as if they were the garments of God thrown off in purple and gold along the sky.—Henry Ward Beecher.

"Help." Where was the wild, rocky road near which robbers hid? Whom did they rob and almost murder one day? Who passed by on the other side? Who helped? Who is our neighbor?

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"Deny self." Is money worth more than to know Jesus? Who chose riches before Jesus? How much should we give to Jesus?

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